AN

A. B. C.

OR

Holy Alphabet,

Conteyning

Some plaine Leſſons gathered out of the *Word*, to the number of the Letters in the Engliſh Alphabet, to enter Young beginners in the Schoole of *Chriſt*.

1 COR. 3. 2.

I haue fedde you with Milke, and not with Meate, for hitherto ye were not able to beare it, neither yet now are yee able.

HEBR. 5. 12.

For when for the time yee ought to bee Teachers, yet haue ye neede againe, that one teach you what be the firſt principles of the Oracles of God; and are become ſuch as haue need of milke, and not of ſtrong meate.

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BIBLIOTHECA·BODLEIANA·

The Authors Aduertisement to the Reader.

CRosse IGNORANCE, accompanied with supine NEGLIGENCE, in pursuite of saiuing *Knowledge*, I haue, not without griefe, obserued, by experience now of twenty yeares exercise of my *Ministrie*, still to remaine,

maine, & euen raigne both in the *Country* and *Citie*.

This hath made me willing in desire to become *all to all*, and with an ayme of doing good, chiefly to them of mine owne *Country charge*, and *younger people* especially, (in whom my *Ministry* through *Gods mercy* hath euer most reioyced) to collect this *A. B. C.* or *Alphabet* (as I haue thought meete to terme it, the * *Apostles phrase*, sounding to such a title) to initiate young beginners in the most necessarie grounds of godlinesse.

1 Cor. 9. 22 c

* τὰ στοιχεῖα τῆς ἀρχῆς. *Elementa prima.* Heb. 5. 12.

Which

Which labour (howsoeuer some perhaps may sleight it, as too vulgar, or meane a proiect, or deeme not so necessary) may I trust yeeld direction and encouragement by Gods blessing to some of his weaker seruants; the matter hereof being, for the most part, onely plaine places, and selected sentences, seruing pregnantly for speciall purposes, of holy Scripture, wherein Saint *Austin* * hath auouched to bee *contayned all things*, concerning *faith and manners*; and no *weapon*

* *In eiu quæ apertè in scriptura posita sunt, continentur illa omnia quæ cõtinent fidem moresque viuendi.* De doct. Christ. *lib.* 2. *cap.* 9.

being like to this [a] *ſword of the ſpirit*, [b] *mighty through God to caſt downe holdes*, and to [c] *cut off* ſinne from the very ſoule: Nor any [d] *Lamp* or *Torch* for conueying heauenly *light*, to be compared with this, which goeth vnder thoſe glorious titles, *of* [e] *the perfect law of the Lord, conuerting the ſoule*, and *ſure teſtimony, making wiſe the ſimple.*

a *Epheſ* 6. 17
b 2 *Co.* 10 4
c *Heb.* 4. 12
d *Pſal.* 119. 105.
e *Pſa.* 19. 7.

Onely this I muſt adde, (that the promiſe ſeeme not more then the performance) how it is not in the purpoſe or compaſſe of this

Alpha-

Alphabet, to meddle much with matters of *Doctrine*, already established in our Christian Church, nor yet to touch vpon all particulars of *Christian Practise*: neither shall I seeke to digest these directions into any *artificiall frame* or *method*, as others haue profitably endeauoured in their exact Treatises, therein more accommodated to learned and iudicious Readers.

All here aymed at is, (answerable to the *prefixed title*) to deliuer some *rudiments*

ments

ments that may yeeld *instruction* to poore *ignorant* people (of whom the world is yet full, for all our learned and elaborate preaching) and set forward *young beginners*, not capable for their weakenesse of the benefit of any artificiall *method*, in that their holy course, whereinto they are entred towards *Gods* heauenly Kingdome.

Which desired and hoped for *fruit*, such, I assure my selfe, shall, by Gods blessing, not faile to finde, that shall take paines, both seriously

ſeriouſly to acquaint themſelues with the *directions* in *generall*, and in *ſpeciall* tye themſelues to commit to memory thoſe mayne and *Capitall* places of holy Scripture, laid downe, as it were the *Text*, in euery *title*, and by the *letter* differenced frō the reſt in euery *ſection*. Since theſe, in as much as they be the plaine words of *Scripture*, being once made their owne, will in ſuch ſort continually ſticke by them, and (more then any the things of men) preuaile with them; as that thereby

thereby they ſhall ſtill haue lodged within them, grounds of *Pietie*, and ſtore of *knowledge*, for their ſpirituall good, and daily growth in thoſe wayes of *godlineſſe*, which are the wayes to endleſſe *happineſſe*; which *God* graunt.

E. C.

1 PET. 2. 2.

As new borne babes, deſire the ſincere milke of the word, that yee may grow thereby.

A ſhort

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An

An A. B. C. or holy *Alphabet.*

A.

A *Christians Charge* conteined, and with a powerful *reason* pressed, in *Dauids counsell* to *Salomon.*

1 CHRON. 28.9.

And thou *Salomon* my Sonne, know thou the God of thy Father, and serue him with a perfect heart, and with a willing minde: For the Lord searcheth

all hearts, and vnderstandeth the imaginations of the thoughts: if thou seeke him, hee will be found of thee; but if thou forsake him, hee will cast thee off for euer.

See places suteable hereunto, to force this *Counsell* farther.

*Deut.*10.12.13. *And now Israel, what doth the Lord thy God require of thee, &c.*

*Mica.*6.8. *He hath shewed thee, O man, what is good, &c.*

*Eccles.*12.13.14. *Let vs heare the conclusion of the whole matter, &c.*

All which, as they *prescribe* what *God* expecteth, yeelding *reason* to moue vs to be thereof *carefull*, so do they also administer both *motiues* and *matter* of *prayer*, to make vs earnest with *God*, for his strength and graee, to enable vs for a meete performance.

The

B.

THe *sinners suite*, or *Dauids* repentant *Prayer*, after his *fall*, for *himselfe* and the *Church*, not vnfit to be vsed in our *daily deuotion*, in regard of our continuall failing in the precedent duties.

PSAL. 51.

1. Haue mercy vpon me, O God, according to thy louing kindnesse, according to the multitude of thy compassions, blot out my transgressions.

2. Wash me throughly from mine iniquity, and cleanse mee from my sinne.

3. For I acknowledge my transgressions; and my sinne is euer before me.

4. Against thee, thee only haue I

sinned, and done euill in thy sight: that thou mayest be iustified, when thou speakest, and be cleare when thou iudgest.

5. Behold, I was shapen in iniquity, and in sinne did my mother conceiue me.

6. Behold, thou louest truth in the inward affections, and hast made mee to know wisedome in the secret of my heart.

7. Purge me with [a] Hysope, and I shall be cleane; wash me, and I shall be whiter then snow.

8. Make me to heare ioy and gladnesse, that the bones which thou hast broken may reioyce.

9. Hide thy face from my sinnes, and blot out all mine iniquities.

10. Create in mee a cleane heart, O God, and renew a right spirit within me.

11. Cast

[a] That is, with the bloud of Christ sprinkled on my leaprous soule by the holy spirit: *Dauid* for the strēgthning of his faith, alluding to that ceremonie in cleansing the Leaper. *Leuit* 14. 6 7. As see 1. *Pet.* 1. 2. 1. *Cor.* 6. 11.

11 Cast mee not away from thy presence, and take not thy holy spirit from me.

12. Restore to me the ioy of thy saluation, and stablish mee with thy free spirit.

13. Then will I teach transgressours thy wayes, and sinners shall be conuerted vnto thee.

14. Deliuer me from [b] bloud, O God, thou God of my saluation, and my tongue shall sing aloude of thy righteousnes.

15. O Lord open thou my lips, and my mouth shall shew forth thy praise.

16. For thou desirest no sacrifice, else would I giue it thee, but thou delightest not in burnt offrings.

17. The sacrifice of God, is a contrite spirit, a contrite and broken heart, O God, thou

[b] That is the guilt of bloud; being the particular sinne that most wounded *Dauids* conscience; as we, vnder this terme, may pray against that particular sin, which woundeth vs most, & is to vs as bloud was to *Dauid.*

wilt not despise.

18 Be fauorable for thy good pleasure vnto *Sion*, build thou the walls of *Hierusalem*.

19. Then shalt thou be pleased with the sacrifice of righteousnesse, with [c] burnt offerings, and whole burnt offerings, then shall they offer young bullocks vpon thine Altar.

[c] These *Dauid* mētioneth, according to the condition of those times; answering whereto, are now the holy ministery of the word, the Sacramēts, with prayer, praises, & thanksgiuing; As see *Hos.* 14. 2. *Heb.* 13. 15.

And now to direct and encourage vs to this continuall duty of *holy prayer* (one most vsefull forme to furnish vs, both for *words* and *matter*, whereunto may be, as I conceiue, this blessed *Psalme*, to that end proposed) take notice farther of these prescripts, promises, and presidents.

Math. 7. 7, 8. *Aske, and it shall be giuen you, &c.*

Psal. 50. 15. *Call vpon mee in the day of trouble, &c.*

Rom. 8. 26. 27. *Likewise the spirit also*

also helpeth our infirmities, &c.

Isai 65. 24. Yea before they call I will answere, &c.

Dan. 9. 20. 21. And while I was speaking and praying, &c.

Ver. 23. At the beginning of thy supplication the Commandement came forth, &c.

All assuring vs of Gods readines, to *heare*, when euer by his grace he stirreth our hearts to *pray*, whereby wee may euen *propheſie* of the ſucceſſe of our deſires: according to that acknowledgement, *Pſal.* 10. 17. *O Lord thou haſt heard the deſire of the humble, thou prepareſt their hearts, and* (then) *cauſeſt thine eare to heare.*

C.

Dauids bleſſed man, pointing out yet more particularly the *right path to life*, in renouncing *euill wayes*, and cleauing vnto Gods *word*.

PSAL. 1. 1. 2.

1. Blessed is the man, that walketh not in the counsell of the vngodly, nor standeth in the way of sinners, nor sitteth in the seate of the scornfull.

2. But his delight is in the law of the Lord, and in his law doth he meditate day & night.

Agreeing hereunto, see likewise *Iob* 22. 21. 22. 23. *Acquaint now thy selfe with God, and be at peace, &c. Ephes.* 5. 8, 11. *Yee were darknesse, but now are light in the Lord; Walke as children of the light. And haue no fellowship, &c.* As also *Psal.* 119. 1. 2. 3. & 26. 4. 5. 6.

All warning vs, if euer we would be happy, aboue all to flye (as wee are still in Scripture warned) the contagion of *ill company*, that fixing our delight vpon Gods *law*, we may entertaine familiarity and fellowship

Pro. 1. 10. 4. 14. 23. 20. 2. *Cor.* 6. 14

ſhip with the *Lord*, our both *Sunne* and *ſhield*; in *whoſe preſence is fulneſſe of ioy, and pleaſures at his right hand for euermore.*

Pſal. 84. 11
Pſal. 16 11

D.

THe *Doctrine* and *vſe* of the *holy Sacrament of the Lords Supper*, (together with an adioyned *direction* for a meete *preparation* thereunto) deliuered by St. *Paul.*

1. COR. 11.

23. For I haue receiued of the Lord, that which I alſo deliuered vnto you; that the Lord Ieſus in the ſame night that he was betrayed, tooke bread.

24. And when hee had giuen thankes, hee brake it, and ſaid, Take, eate, this is my body which is broken for you, this doe in remembrance of me.

29. After

25. After the ſame manner alſo he tooke the Cup when he had ſupped, ſaying, This Cup is the new Teſtament in my bloud; this do yee as often as yee drink it in remembrance of me.

26. For as often as ye eate this Bread, and drinke this Cup, ye doe ſhew the Lords death till he come.

27. Wherefore, whoſoeuer ſhall eate this Bread, and drinke this Cup of the Lord vnworthily, ſhall be guilty of the Body and Bloud of the Lord.

28. But let a man examine himſelfe, and ſo let him eate of this Bread, & drink of this Cup.

29. For hee that eateth and drinketh vnworthily, eateth and drinketh damnation *(or iudgement)* to himſelfe, not diſcerning the Lords body.

THe *direction* for *preparation* in the *twelue queſtions* following.

1. Queſt. *How may a Chriſtian fit himſelfe for the Lords Table?*

A. He muſt consider { 1. *why* } he ſhold come { 2. *how* } thereunto.

2. Q. *Why is he to come?*

An. In *obedience* to Chriſts commandement, who hath bidden vs ſo to doe, *in remembrance* of him.

3. Q. *What profit may hee expect hereby, to make him come willingly?*

A. He is called by God to *renew* and *confirme* vnto his comfort, the *couenant* made betwixt *Chriſt* and him in *Baptiſme*.

4. Q. *What is that couenant?*

A. That *Chriſt* will vndoubtedly *ſaue* vs, if wee with a liuely *faith* working by *loue*, ſhall *cleaue* vnto him.

5. Q. *If there be ſuch gaine in comming, what makes many ſo vnwilling to repaire often hereunto?*

A. This is either for that being groſly

grosly *ignorant*, they conceiue not rightly of the benefit: or else being carnall and *careleſſe*, they are loath to take paines to fit themselues to come in that maner as *Christ* would haue them.

6. Q. *To paſſe then to the second conſideration, How would the Lord haue vs to come?*

A. Not for *faſhion* or custome (as it may be feared many doe) but in great *reuerence*, and with a due *preparation*, that wee may come *worthily*.

7. Q. *What* preparation *are we to vſe, that we may ſo come?*

A. Euery one ought seriously to examine his owne soule, whether he can finde in himselfe the *graces* by God required in worthy Communicants.

8. Q. *What be thoſe graces, which God chiefely requireth?*

A. 1. A true *faith* grounded vpon the *knowledge* of God and this holy Sacrament.

2. Sound *repentance* accompanied with

with Christian *loue* both to God and man.

9. Q. *How should a man examine or trie his faith?*

An. By well vnderstanding the Articles of the *Creede*, with the doctrine of the *Lords Supper*, set down by St. *Paul*, 1. *Cor.* 11. he may come to know what hee should beleeue concerning God, and this holy Sacrament; which hee must labour to bring his heart vnto, and withall heartily begge of God (whose gift it is) to worke and encrease this true *faith* in him.

10. Q. *How is hee to trie his repentance and charity?*

An. Labouring to finde out and bewaile his *sinnes past*, and *want of charity*, with earnest prayer to God for *pardon* and *grace*, he is to resolue and purpose, to leaue off his sinnes, and henceforth to liue in *obedience* to all Gods commandements, and in *loue* and *charity* with all men.

11. Q. *Being thus prepared, how ought a Christian to come vnto the*

LORDS

LORDS Table?

A. With great *reuerence*, and a feeling remembrance of the *Lords death*, for redeeming of his soule, he ought in all thankfulnesse to *resigne* and *giue vp* himselfe wholly, and for euer vnto the *Lord*.

12. Q. *After so communicating at Christs Table, what farther remaineth by a Christian to be performed?*

A. His endeauour must bee to keepe still in a ioyfull *memorie*, the *promises* so renewed, and by Christs bloud *sealed*, betwixt him and the Lord in the holy *Sacrament*, hereby to *strengthen* himselfe against sinne, and to *encrease* faith and other graces in his soule, vntill God please to call him to the like againe.

Adde here onely, how for *triall* of our *faith* required in the *ninth Question*, as wee are to haue recourse to the *Doctrine* of the *Sacrament* before set downe; so it will be expedient to young beginners, for the farther vnderstanding of the *com-*

mon

mon Creede, to acquaint themſelues with the two other, namely, the *Nicene Creede* beginning thus, *I beleeue in one God, &c.* And that of *Athanaſius*; *Whoſoeuer will be ſaued, &c.* In which latter, the two great *myſteries* of the *bleſſed Trinitie*, and our *Sauiours* holy *Incarnation*, are moſt excellently ſet forth and expreſſed.

E.

THe *forme* and *force* of *Religious faſting*, together with a briefe *Inſtruction*, for farther explication, and Chriſtian practiſe.

IOEL. 2.

12. Therefore alſo now, ſaith the Lord, Turne ye euen vnto mee with all your heart; and with faſting, and with weeping, and with mourning.

13. And rent your hearts and not

not your garments, and turne vnto the Lord your God: for hee is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill.

14. Who knoweth if hee will returne and repent, and leaue a blessing behinde him, euen a meate offering, and a drinke offering vnto the Lord our God?

THe *Instruction* concerning *Fasting*, deliuered also in Twelue short Questions.

1. Quest. *What doth the Scripture teach concerning Fasting?*

A. Religious Fasting for furtherance of Piety, is found commanded by God, and commended vnto vs by the frequent vse of the best of Gods seruants in the holy Scriptures.

2. Q. *What difference is there to be put betweene* Prayer *and* Fasting?

A. Prayer

A. Prayer is of daily and *ordinary* vſe, as the *waſhing* of plate or veſſell, continually to keepe them cleane: but *Faſting* is a thing leſſe *ordinarie*, and at times onely to be vndertaken, as the *ſcowring* of ſuch plate or veſſell ſometimes, to make them bright. S S

3. Qu. *When are Chriſtians enioyned to Faſt?*

A. The Goſpell hath not preſcribed any *ſet dayes* or times for this exerciſe, but then are Chriſtians to betake themſelues thereunto, when either they are enioyned by lawfull authority, or when God ſhall by the occaſions of extraordinarie *humiliation*, as by his owne voyce, call and ſammon them ſo to doe. c

4. Qu. *What* occaſions *be there of ſo* humbling *our ſelues* before *God?*

A. Either 1. When as for ſinne wee *feare*, or begin to *feele* Gods *iudgements* falling on vs: Or

2. When we deſire, or *expect* to receiue ſome *ſpeciall* and extraordinarie *good* at the hands of God, as

when wee come to the holy *Sacrament*, to renew our couenant with the *Lord*.

5. Qu. *Who are bound to the performance of this duty?*

A. First, if the *Fast* for *publique* occasions bee by authority enioyned, it concerneth *all* (except in case of necessity) to haue a due respect thereof.

Secondly, for *priuate Fasting*, it ought to be by well-taught Christians vndertaken, as they haue warrant from the practise of the best of Gods holy seruants, still vpon the like particular occasions.

6. Qu. *How are Christians rightly to performe this duty?*

A. As in the fourth Commandement touching the *Sabbath*, there are two things enioyned, 1. *Rest* from labour, 2. *Sanctifying* of that Rest; euen so, in this worke of *Fasting* two things also are required:

1. The one *outward* respecting the *body*.

2. The other *inward* or spirituall, vnto

vnto which the *outward* is to be referred.

7. Qu. *What is the outward thing required in Fasting?*

A. 1. *Abstinence* from foode, either *altogether*, or as farre as may be with preseruation of *health*; as also from other *delights*, and outward comforts for *humbling* of the *flesh*.

2. *Rest* from labour, so far as with conueniencie wee may, during that time of *abstinence*; that wee may the better intend the inward duty required in Fasting.

8. Quest. *What is the inward substance chiefely required?*

A. An *extraordinary humbling* of our soule, and *seeking* after God by earnest *Prayer*, and in the serious practise of true *repentance*. Ezr. 8. 21.

9. Qu. *How should wee in the day of fasting exercise our selues in the serious practise of true repentance?*

An. By diligent *examination* of our hearts and liues, by the rule of *Gods* Law, the *ten Commandements*, our labour must be, to get a thorow

ſight of our ſinnes, and ſinfull corruptions, diſpleaſing God, and deſeruing wrath: for which therefore we muſt deſire, and endeauour euen to *rent our hearts*, and to be truly *humbled* before the Lord with godly ſorrow.

10. Qu. *How ſhall wee bring our hearts to this heart-renting ſorrow?*

An. The remembrance of Gods great *kindneſſe*, and our owne wretched *vnthankefulneſſe*, but eſpecially our *looking* vpon *Ieſus Chriſt pierced* for our ſinnes, and ſeriouſly conſidering what he endured to redeeme vs from death, are chiefe meanes to bring vs to this *godly ſorrow, cauſing repentance not to be repented of.*

Zach. 12. 10

2. Cor. 7. 10

11. Qu. *What may we expect vpon this humiliation?*

A. If being thus humbled in our ſelues, we ſhall *repaire* to God (and as in *Dan.* 9. *Ezra.* 9. and *Nehem.* 9. we haue preſidents) ſhall *penitently confeſſe* our ſinnes with hearty *prayer* to God for *pardon*, and *grace*, and with a thorough reſolution, to *forſake*

ſake all our euill wayes, and henceforth to *liue in obedience* to Gods holy will, we may haue aſſurance, that our ſinnes are pardoned, and ſhall finde grace renewed in our hearts, to make vs to performe what wee haue reſolued and promiſed.

12. Qu. *How ſerueth the outward ceremonies of* reſt *and* abſtinence, *to this inward ſubſtance?*

An. The bodily exerciſe of *Reſt* and *Abſtinence*, is of profitable vſe.

1. In reſpect of *time*, which is thereby gayned for the better diſpatch, without diſtraction of ſuch holy duties.

2. For the *duties* themſelues, whereunto theſe outward obſeruances ſerue more or leſſe, either, as *ſignes* to teſtifie, or as *helps* to further our *humiliation, prayer, and true repentance.*

Adde here, that for the better *examination* of our hearts and liues (as is required in the *ninth Queſtion:*) it may bee fit for people, who are

ſight of our ſinnes, and ſinfull corruptions, diſpleaſing God, and deſeruing wrath: for which therefore we muſt deſire; and endeauour euen to *rent our hearts*, and to be truly *humbled* before the Lord with godly ſorrow.

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Zach. 12. 10

2 Cor 7. 10

11. Qu. *What may we expect vpon this humiliation?*

A. If being thus humbled in our ſelues, we ſhall *repaire* to God (and as in *Dan. 9. Ezra. 9.* and *Nehem. 9.* we haue preſidents) ſhall *penitently confeſſe* our ſinnes with hearty *prayer* to God for *pardon*, and *grace*, and with a thorough reſolution, to *forſake*

ſake all our euill wayes, and henceforth to *liue in obedience* to Gods holy will, we may haue aſſurance, that our ſinnes are pardoned, and ſhall finde grace renewed in our hearts, to make vs to performe what wee haue reſolued and promiſed.

12. Qu. *How ſerueth the outward ceremonies of* reſt *and* abſtinence, *to this inward ſubſtance?*

An. The bodily exerciſe of *Reſt* and *Abſtinence*, is of profitable vſe.

1. In reſpect of *time*, which is thereby gayned for the better diſpatch, without diſtraction of ſuch holy duties.

2. For the *duties* themſelues, whereunto theſe outward obſeruances ſerue more or leſſe, either, as *ſignes* to teſtifie, or as *helps* to further our *humiliation, prayer, and true repentance.*

Adde here, that for the better *examination* of our hearts and liues (as is required in the *ninth Queſtion:*) it may bee fit for people, who are

more ignorant, to take a view of the explication made by M. *Perkins*, of the *breaches* of the seuerall Precepts, in his little Treatise of the *nature and practise of repentance*: as also it will be expedient for the same purpose to obserue, as *keyes* to open vnto vs the more full knowledge of the *Commaundements*, the *Rules* set downe in the section following.

F.

SIxe generall *Rules* for the better vnderstanding of the true *meaning*, due *extent*, and binding *power* of the *ten Commaundements*, for the better discouering of the knowledge of *sinne*, according to that ground of truth, and definition of *sinne*, set downe by S. *Iohn*.

1. IOHN 3. 4.

Whosoeuer committeth sin, trans-

transgresseth also the Law; *For Sinne is the transgression of the Law.* ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

THE *Rules* are these following.

1. Where any [a] *duty* is *enioyned*, the contrary *sinne* is forbidden: and where any [b] *sinne* is forbidden, the contrary *duty* is required.

2. Vnder one maine [c] *duty* or *crime*, expresly mentioned, all *degrees* and *branches* of the same kinde are either *commaunded* or *forbidden*; together with all [d] *occasions* or *means* furthering thereto, and all *effects signes*, or proper *consequents* of the same.

3. The *Precepts* being giuen *generally*, doe *binde* all *estates* and *persons* without exception, [e] both *themselues* to keepe them; as also to take heede how they make themselues [f] *accessaries* to others breaking of them.

4. None can [g] *dispence* with any

a *Mat.* 15.4 *and* 4.10.
b *Eph* 4.28 1. *Thes.* 4.3. 4.5.
c 1. *Ioh.* 3. 15. *Math.* 5.21 22. *&* 27. 28.
d *Pro* 23.31 1. *Thes.* 5.22
e *Rom.* 3.19 *Col.* 3.25.
f 1 *Tim.* 5. 22. *Ephes.* 5.11 *Rom.* 1.31.
g *Iam.* 4.12

Commandement, but God onely; nor can any h *breake* them *without sinne*, except by Gods *speciall warrant* to the contrary; nor can any be held i *conscionably* to obserue *any* of them, that hath not a due *respect* to *all* of them.

h *Gen.* 22.2 *Exod.* 12.35 36.

i *Iam.* 2.10 *Psal* 119.6. *Luk.* 18.21, 22.

5. The *least breach* of any precept, is k *sinne*, and in it selfe l *mortall*, deseruing euerlasting wrath: yet in each Commandement are different m *degrees* of sinne, and the breaches of the *Comandements* of the n *first table* greater (comparing them in a *like degree*) then of the *second*.

k *Ioh.* 3.4 l *Rom.* 6.23

m *Math.* 5. 22. *Math.* 7. 2. n *Mat.* 22. 38. *1. Sam.* 2.25

6. One and the same *duty* or *crime*, may be in different respects referred to o *diuers Commandements*, and the *breach* principally of *one table*, be in other respects the breach also *of the other*.

o *Pro.* 25. 18. *Mal.* 3.5.

The *Scriptures* cited in the *margent*, being well considered, may giue some light for the iustifying and clearing of these *Rules* propounded.

The

G.

THe knowledge of the *Law* hauing a two-fold vſe, the *one* to *humble* vs by ſight of ſinne vnto *repentance*, and the *other* to *guide* vs (being qualified by the *Goſpell*) in the way of *righteouſneſſe*; Concerning the practiſe and power of the former of theſe two, viz. *repentance*, wee may take it briefely in theſe words of *Salomon*.

PRO. 28.

13. He that hideth his ſinnes ſhall not proſper: but who ſo confeſſeth and forſaketh them, ſhall finde mercie.

14 Bleſſed is the man that feareth alwayes, but hee that hardeneth his heart, ſhall fall into euill.

Agreeing

Agreeing whereunto, see those *counsels* and *comforts* annexed.

Isai. 55. 6, 7, 8. *Seeke ye the Lord whilst, &c.*

Isa. 1. 16. 17, 18, 19. *Wash you, make you cleane, &c.*

As also that excellent place, 2. *Cor.* 7. 10. 11. where are set downe the *seauen properties* of true *repentance*: an exposition whereof may be found in that plaine but profitable and powerfull *Sermon of Repentance*, made by M. *Dent*; which together with his booke of the *Plaine Mans Path-way*, deserue to be recommended to ignorant persons, and all yong beginners in the wayes of *godlinesse*, to *awaken* them vp to some *light* and *loue* of *life* and *salvation*.

H.

FOr further encouragement hereunto, let vs lay vp in our hearts the *tenour* of the *new* and comfortable *couenant* of *grace*, with the *ſtipulation* on our part by GOD required.

EZEK. 36.

25. Then wil I ſprinkle cleane water vpon you, and yee ſhall be cleane, from all your filthineſſe; and from all your Idols will I cleanſe you.

26. A *new* heart alſo will I giue you, and a *new* ſpirit will I put within you, and I will take away the *ſtonie* heart out of your fleſh, and I will giue you a heart of *fleſh*.

27. And I will put my ſpirit within you, and cauſe you to walke

walke in my ſtatutes, and ye ſhall keepe my iudgements, and doe them.

28. And yee ſhall dwell in the land that I gaue vnto your Fathers, and ye ſhall be my people, and I will bee your GOD.

After which followeth the *ſtipulation* or condition on our parts required.

31. Then ſhall ye remember your owne wicked wayes, and your doings that were not good: and ſhall loath your ſelues in your owne ſight for your iniquities, and for your abominations.

32. Be it knowne vnto you, that I doe not this for your ſakes (ſaith the Lord) therefore be aſhamed and confounded

ded for your owne wayes, O houſe of Iſrael.

The ſumme of which ſaid couenant, ſee alſo excellently expreſſed by the Prophet *Ieremie.*

Ier. 31, 33, 34. *Behold the dayes come (ſaith the Lord) that I will make a new couenant, &c.* And againe,

Ier. 32. 38, 39, 40, 41. *And they ſhall be my people, and I will be their God, &c.*

And the effect, which is the ſtipulation by God intended.

Ezech 16. 62, 63. *And I will eſtabliſh my couenant with them, &c.*

All to aſſure vs (that we may not doubt *through vnbeliefe*) of *Gods thoughts of peace*, & his firme, as free *purpoſe* of good towards vs: hereby emboldening vs to importune, and euen implead the *Lord* vpon his promiſe, as *Dauid* ſometime doth, & *God* expecteth his people ſhould, that ſo *he may performe* the ſame vnto them. *Rom.* 4. 20. *Ier.* 29. 11. 2 *Sa.* 7. 25, 27. *Ezek* 36. 37

Accor-

I.

ACcording to the tenour of this *couenant* of *grace*, and the other fore-named vſe of the right knowledge of the Law, is the *leſſon* of *ſauing grace*, deliuered by St. *Paul*, to aduiſe *ſeruants*, and all of all ſorts to *doe* their *duties*, that they may *adorne* the *Goſpell*, and expect the *glory* of *Chriſt* their *Sauiour*.

TITVS. 2.

11, For the grace of GOD that bringeth ſaluation hath appeared to all men.

12. Teaching vs that denying vngodlineſſe, and worldly luſts, we ſhould liue ſoberly, & righteouſly, and godly in this preſent world.

13. Looking for the bleſſed hope,

hope, and the glorious appearing of the mighty God, and our Sauiour Iesus Christ.

14. Who gaue himselfe for vs, that hee might redeeme vs from all iniquity, and purge vnto himselfe a peculiar people, zealous of good workes.

Answerable whereunto wee may take notice of those *Euangelicall exhortations*, giuen by St *Paul* vpon the same ground, and to the same purpose.

Rom. 12. 1, 2. *I beseech you brethren, by the mercifulnes of God, &c.* And 2 *Cor*, 7. 1. *Hauing therfore these promises, dearely beloued, &c.* And also that notable place (by light wherof vpon which St. *Augustine* confesseth himselfe to be fully conuerted to the faith.) Lib 8 confes. cap. 12.

Rom 13 11. 12, 13. *The night is past, &c. Therefore let vs walke as in the day, not in gluttony and drunkennesse,*

neſſe, &c. but putting on the Lord Ieſus, &c.

Gal. 6. 16. All which agreeing with the *rule* of the *new creature*, promiſe *peace*, and *mercie* to as many as *walke* thereafter, and proue themſelues thereby, to be the true *Iſrael of God*, *cleane-hearted*, and like *Nathaniel*, free from *guile*.

Pſal. 73. 1. Ioh. 1. 47.

K.

FVrther, for *triall* of our *Chriſtian ſtate*, and ſtanding in *grace*, that wee may know whether wee walke after the *fleſh*, or (as thoſe that are in *Chriſt Ieſus*) after the *ſpirit*, obſerue heedefully the *workes of the fleſh*, and *fruites of the ſpirit*, expreſſed, as contrary one to the other, by S. *Paul*.

Rom. 8. 1.

GAL. 5.

19 Now the workes of the fleſh

fleſh[a] are manifeſt, which are theſe; adulterie, fornication, vncleaneneſſe, wantonneſſe,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, ſtrife, ſeditions, hereſies,

21 Enuying, murthers, drunkenneſſe, reuellings, and ſuch like: of the which I tell you before, as I haue alſo told you in times paſt, that they which doe ſuch things, ſhall not inherit the Kingdome of God.

22 But the fruit of the Spirit [b] is loue, ioy, peace, long ſuffering, gentleneſſe, faith,

23 Meekeneſſe, temperance; [c] againſt ſuch there is no law.

24 And they that are Chriſts, haue crucified the fleſh with the affections and luſts.

[a] That is, of that whole mã not regenerate, or of the fleſhly part of the man regenerate. *Rom.* 7. 18.

[b] That is, of men made ſpiritual, or of the ſpirituall part in the man regenerate by Gods ſpirit.

[c] That is no law to hurt them, the curſe, which is the ſtrẽgth of the law, being taken away by Chriſt, *Gal.* 3. 13.

A like oppoſition whereto, wee may take notice of in other pregnant places for the ſame purpoſe. As

Col. 3. 5, 6, 7. *Mortifie therefore your earthly members &c.*

1. *Iohn* 2. 15, 16, 17, *Loue not the world, neither the things of the world &c.* As alſo

Iam. 3. 15 *In the* difference *put betweene* earthly *and* heauenly wiſedome, *by the properties, and fruites.*

All to learne vs true *wiſedome* to labour to finde our ſelues *taught* of *God*: not caried by the world, or our owne *luſts*, but *conſtrained by Chriſts loue*, and *led* by his *free ſpirit* in the way to *life.*

Iſai. 54 13.
1 *Pet.* 2. 11
2 *Cor.* 5. 14.
Rom. 8. 14.

L.

MOreouer, aſſure *markes* of our *ſaluation*, and *earneſts* in hand of

of our future and full *happineſſe*, let vs ſtriue to climbe vp that *Ladder of bleſſedneſſe*, conſiſting of thoſe eight *rounds*, commonly called the *eight beatitudes*, deliuered by our Sauiour.

MATH. 5.

3 Bleſſed are the poore in ſpirit, for theirs is the Kingdome of heauen.

4 Bleſſed are they that mourn, for they ſhall be comforted.

5 Bleſſed are the meeke, for they ſhall inherit the earth.

6 Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall bee filled.

7 Bleſſed are the mercifull, for they ſhall obtaine mercy.

8 Bleſſed are the pure in heart, for they ſhall ſee God.

9 Bleſſed are the peace-makers, for they ſhall be called

the children of God.

10 Blessed are they which are persecuted for righteousnes sake, for theirs is the Kingdome of heauen.

Euidences of like nature on our part, to make sure that our *Election*, the *foundation* whereof on *Gods* part *standeth firme* and immoueable, are those eight linkes of St. *Peters Golden chaine*, to *adorne* themselues wherewith *Christians* are inuited.

2 *Tim.* 2, 19.

2. *Pet.* 1. 5, 6, 7, 8. *Ioyne moreouer* vertue *with your* faith, *and with* vertue knowledge, &c.

As also those *peculiar qualities* of euery rightfull *dweller* in Gods *Tabernacle* and *holy hill* (by way of *question* moued to *God*, and *resolution* adioyned) *deliuered by Dauid.*

Psal. 15. 1. *&c. Lord who shall dwell in thy Tabernacle, &c.*

The *Selah* or conclusion of *assu-*

rance,

rance, in the *Prophet* and *Apostle* being the same, both to proue it *attaineable*, and to *establish* the true beleeuers heart therein (against *all* vncomfortable doubting of falling away from Grace) for *who so doth* (or) *if ye doe these things, ye shall neuer fall.*

Psal. 15.5. 2.*Per.*1.10.

M.

FInally, to make vs yet the more carefull, that we be not shut out of Gods *Tabernacle*, let vs remember the *straitnesse of the gate and way*, and how for want of *earnest striuing*, many shall want desired *entrance*, from that prying *question* made to Christ, and that profitable *resolution* thereupon by him deliuered.

LVKE 13.

23 Then said one vnto him, Lord, are there fewe that shall

be ſaued? And hee ſaid vnto them,

24 Striue to enter in at the ſtraite gate: for many I ſay vnto you, will ſeeke to enter in, and ſhall not be able.

A further explication and confirmation whereof, ſee, as in the Treatiſe publiſhed on that * Text, ſo in the verſes following, 25, 26, 27. *When the good man of the houſe is riſen vp, &c.*

* The ſtrait Gate and narrow way to life.

As likewiſe, *Math* 7 21, 22, 23. *Not euery one that ſaith vnto mee Lord, Lord, &c.*

And in that alſo, *Math* 5. 20. *Except your righteouſneſſe exceede the righteouſneſſe of the Scribes, &c.*

All preſsing vpon vs, what is commended by our *Sauiour* in *Iohn Baptiſts* hearers: and whereto both by St. *Pauls* example and exhortation, we are directed, *viz.* a *following hard towards the marke for the price*

Mat. 11. 12.

Phil. 3. 14

price of the high calling of GOD *in Christ Iesus.* And *running* (therfore) *with patience* (in the footsteps of the faithfull gone before) *the race that is set before vs looking* that we faint not) *vnto Iesus* himself, *the Author and finisher of our faith.*

Heb. 12. 1. τὸν ἀγῶνα. Ver. 2.

N.

FArther, for a *foundation* of our fruel: *faith*, and a *furtherance* of our godly *feare*, that *knowing Gods name*, *we may rest thereon*, and euer stand in *awe* of that *glorious & fearefull name*, THE LORD OVR GOD: Let vs take the *same* into our thoughts, as himselfe hath proclaimed it before *Moses* in mount *Sinai.*

Psal. 9. 10. Deut 28. 58.

EXOD. 34.

6 The LORD, the LORD GOD, mercifull, and gracious, slow

יהוה יהוה אל

slowe to anger, and aboundant in goodnes and truth.

7. Keeping mercie for thousands, forgiuing iniquity, and transgression, and sinne, and that will by no meanes cleare the guilty; visiting the iniquity of the Fathers vpon the children vnto the third and fourth generation.

Pro. 18.10. For this name, as the *righteous running* to it, haue still found *a strong Tower* to them of *sure defence*; so may we likewise, if vpon all occasions repairing thereto, wee shall for 2 *Chro.* 20. 6. strengthening of our *confidence*, to *Act.* 1.24. obtaine what we aske after the pat- *Num.* 14. 17 terne of their faith, giue vnto God 2 *Reg.* 19. 19. *Titles suteable to our requests*: hereby manifesting, that wee relie not on any thing in our selues: but on the alone *power*, *wisedome*, *compassion*, *faithfulnesse*, and infinite *goodnesse*, which are in *God*.

And to this end also how behoouefull

full will it be for the simplest *Christian*, to learne and be well acquainted with the meaning and signification of the more ordinary *names* and *titles*, whereby our blessed *Saviour* the *Sonne* of *God*, is in Scriptures set forth vnto vs, as (to omit all other) those three especially, of IESVS, IMMANVEL, & CHRIST.

1. IESVS: an Hebrew name, signifying a *Saviour*; which though it bee found giuen in *Type*, and for some inferiour respects to *others*, is, in the full and perfect sense, proper onely to the *Sonne* of the blessed *Virgine*, sent into the world to bee our IESVS, that is, our *Saviour*, to *saue vs his people from all our sins*; for *neither is there saluation in any other*; *there being among men none other name giuen vnder heauen, whereby we must be saued.*

Act 7.45. *Heb* 4.8. *Col.* 4.11.

Matth. 1.21

Act. 4.12.

2. IMMANVEL: an Hebrew compound name, likewise giuen him of the *Lord* by the *Prophet*, and by the

Isai 7.14.

Mat. 1. 23. Nobiſcum Deus.

Ioh. 1. 14. 1 *Tim.* 2. 5.

the *Euangeliſt* interpreted, to ſignifie as much as [*God with vs*] to note forth (for the Churches comfort) as the *Vnion* of both his *natures* in one *perſon*, *God with vs*, that is, *God made man* by his holy *incarnation*: So alſo the *effect* and *fruit* of his comming, as *mediator* betwixt God and man, to make *attonement* and *reconciliation* for vs; for ſo hee was alſo our *Immanuel*, *God with vs*, that is, ſent to reunite vs, who were fallen and ſeparated againe to *God*.

3. CHRIST, a Greeke name, anſwering to the Hebrew MESSIAS, both ſignifying the ſame, *viz.* *Annointed*, to witneſſe him the *annointed* of the Lord, before promiſed, not in regard of any materiall oyle powred vpon him; but for that hee was furniſhed with *all fulneſſe of the holy Spirit*, to be the onely and all-ſufficient, both *Prieſt*, and *Prophet*, and *King* of his Church; and of *whoſe fulneſſe wee receiuing grace*, are therefore called *Chriſtians*, as parta-

Ioh 1 41. Vnctus.

Dan. 9 21. *Pſal.* 2. 2.

Ioh 1. 16. *Act.* 11. 26

partaking of that his *annointing*, and made thereby *Priests and Kings to God his Father.* Rev. 1. 6.

Let the learned, if they light hereon, beare with these plaine Explications, which the ignorance of the common people (with griefe known to such as haue any care of Country charges) doth euen seeme to enforce in these particulars.

And thus farre (to adde no more) touching the *name* of *God*.

O.

FOr the *power* and *efficacie* of the word of God, whereby *aboue all things*, GOD *magnifieth his name*, Consider that *Quare* made and resolued by *Dauid*, and his owne professed *practise* suteable thereunto. *Psal.* 138, 2

PSAL. 119.

9 Wherewithall shal a young man

man cleanse his way? by taking heede thereto, according to thy word.

11 I haue hid thy word in my heart, that I might not sinne against thee.

Where marke, hee saith not, *I haue hanged it about my necke* (as superstition of olde taught people, to doe the beginning of St. *Iohns Gospell*, to driue away the deuill:) nor I haue *had* it in my *house*; or onely *got* it into my *head*; but *hid it in my heart*, viz. (by faith) *that I might not sinne against thee.*

This being the commendations of the *word* of *God*, that it onely is able to *cleanse* euen the *young mans way*, that is commonly most disordered and dissolute, in the *pride* of youth, and *heate* of lust, and to preserue from sinne: yea, some word or other (so laid vp) from euery sinne.

As for some vsefull instances to confirme this truth.

1. From

1. From PRIDE (*the beginning of ſinne*) theſe places among others, warning of the *diſgrace* and *danger*, or aduiſing to the contrary *vertue*. (*Eccluſ* 10. 13.

Pro. 11. 2. *When pride commeth, then commeth ſhame; but with the lowly is wiſedome.*

Iam. 4. 6. *God reſiſteth the proud, and giueth grace to the humble.*

With that alſo of our Sauiour,

Math. 11. 29. *Learne of me, for I am meeke and lowly, and ye ſhall finde reſt vnto your ſoules.*

From raſh SWEARING (that *word cloathed about with death*) the *third* great *Commaundement* (if it were as heedfully regarded, as it is often heard.) (*Eccluſ* 23. 12.)

Exod. 20. 7. *Thou ſhalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltleſſe, that taketh his name in vaine.* And that counſell alſo agreeing thereto.

Iam. 5. 12. *Aboue all things my brethren ſweare not, neither by heauen, nor*

nor by the earth, neither by any other oath, but let your yea be yea, and your nay, nay, lest yee fall into condemnation.

(*Eccles* 7. 13.)

3. From LYING (*the custome whereof is not good*) that fearefull place,

Reuel. 22. 15. *Without shall be dogs, and Sorcerers, and murtherers, and Idolaters, and whosoeuer loueth and maketh lyes*; and where is that? but in the lake burning with fire and brimstone; as see *Reuel* 21. 8.

And againe (which may be conceiued a reason of the former sentence) that sharpe censure giuen by our Sauiour.

Ioh. 8. 44. *Ye are of your Father the deuill, and the lusts of your Father ye will doe: he was a murtherer from the beginning, and abode not in the truth, because there is no truth in him: when hee speaketh a lye, hee speaketh of his owne; for he is a lyer, and the Father thereof.* And what Christian would be

be willingly accounted the childe of such a Father?

4. From DRVNKENNES (and *Pot-good fellowship*) which *encreaseth* to euery where *the rage of fooles*, That *Prou.* 23.29,&c *To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? to whom is redneſſe of the eyes, euen to them that tarie long at the wine,&c.* And so see on forward to the Chapters end, a sharpe inuectiue against *Drunkenneſſe*, displaying the wretchednesse thereof, to make people that haue any grace in them to abhorre it. And before, (*Eccles* 31. 30)

Verſ. 19,20,21 *O thou my Sonne, heare and be wiſe, and guide thine heart in the way: Keepe not company with drunkards and gluttons; for the drunkard and glutton ſhall come to pouerty, and drowſineſſe ſhall cloathe ſuch with ragges.* Loe, *beggerie* the faireſt end of ſuch *good fellowſhip*: then what thrifty

thrifty person, beleeuing this, would not tremble at it? Finally,

Isai. 5. 11, 12. *Woe to them that rise vp early in the morning to follow strong drinke, and continue vntill night, till the wine enflame them, &c.* And

Verse 22. *Woe vnto them that are mighty to drinke, and to them that are strong, to poure in strong drinke.* And where *God* proclaimeth a *Woe*, who dare or can promise *peace?*

5 From WHOREDOME, *fornication*, and vncleanneſſe (that peculiar *ſinne against ones owne body.*)

(1 *Cor.* 6. 18.)

1. *Cor.* 6. 9, 10. *Know ye not that the vnrighteous ſhall not inherit the Kingdome of God, be not deceiued, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor raylers, nor extortioners, ſhal inherit the Kingdome of God.* And therefore *Verſ.* 18. *Flie fornication, &c.* For ſee the *reaſons* vrged there againſt throughout the Chapter.

And yet againe,

Heb.

Hebr. 13. 4. *Marriage is honorable amongst all, and the bed undefiled: but Whooremongers and Adulteres God will iudge.* And where and how? but by *excluding* them, namely, out of heauen, and giuing them their portion (without Redemption) in the *Lake which burneth with fire and Brimstone, which is the second Death*: as in the places fore alledged against *Lying, Reuel.* 22. 15. & 21. 8.

6 From COVETOVSNES, as other Testimonies, so that set Treatise of the Apostle, 1 *Tim.* 6. 9. 10. 11. For *those that will be rich, fall into tentations and snares, &c.* And that Caueat of our Sauiour, with the annexed confirmation *Luke* 12. 15. *Take heede and beware of Couetousnesse, &c.*

εἰς βυλόμενοι πλουτεῖν. Who make it their resolution to be rich.

And so against *carking* CAREFVLNES, that full Sermon of our *Sauiour, Math.* 6. 25 *&c.* (to the end.) *Take no thought, &c.* Where is shewed, how *Needlesse, Bootelesse, Faithlesse,* and *Fruitlesse,* such care is.

Finally, against *quickly taking* OFFENCE at others euill words, that *Item*,

Eccles. 7. 21. 22. *Take no heede vnto all words that are spoken, least thou heare thy seruant curse thee.* For, *Oftentimes also thine owne heart knoweth, that thou thy selfe likewise hast cursed others.*

And *generally*, what restraint we find from these, may vpon farther search be likewise found in the same *WORD*, from *all* other Sinnes whatsoeuer.

P.

THe *Meanes* of entertaining this *Word* into our hearts, so to preserue *from sinne*, and to make vs *happy*, is two fold, *viz. Reading* and *Hearing*, as

RE-

REVEL. 1. 3.

Blessed is he that readeth, and they that heare, the words of Prophecie, and keepe the things that are written therein.

Touching the *first* of which meanes, to wit, *Reading*, wherein by the *Eye* saving knowledge *shineth* into the *Soule*, enioyned euen vnto *Kings*, amidst all their most waighty affaires of State, we may receiue these directions. *Deut.* 17. 18, 19.

1 That wee are to esteeme it a great blessing of God, to bee able to *read* the *Word*; and thereupon labour to *attaine* it our selues, and to procure it as a speciall *portion* to those that belong vnto vs.

2 Hauing this ablilitie, Let vs follow the counsell of that good Father *Chrysostom*; *In getting into our hands this Booke of God*, and carefully making vse thereof, with reioycing in this libertie, which our ** In Colos. Homil. 9.*

Forefathers wanted; according to the wholesome Præscript of our Saviour, *Ioh.* 5. 39. *Search the Scriptures, &c.* And the much honoured practise of those Noble *Beræans*, *Acts* 17. 11.

3 In this exercise of *Reading* it will bee good to beginne betimes, and so to traine vp Children in this
2 *Tim* 1. 5. thriuing Trade, that (with *Timothy*, so well educated by his *Mother* and *Grandmother*) they may *from their Childhood Knowe the Scriptures,*
C *which are able to make wise vnto Salvation, through Faith which is in Iesus Christ*, 2 *Tim.* 3. 15.

4 To stirre vp People to this duty the better, Young beginners may be aduised seriously to read
C ouer once and againe, the 9. *first Chapters* of the Booke of *Prouerbs*, and euery day after, *one Part* of the 119. *Psalme*, containing in *summe* a most excellent *Meditation* of the
C quickning *power* and *profit* of the *Word*, which *Dauid* out of the sweet experience hee had himselfe, doth

doth therefore seeke to commend to others.

5 Besides this, (and the looking into the Scriptures vpon all occasions for speciall purposes,) it will be found profitable for Christians to hold a constant course of *Reading forward*, in both Old and New *Testament*, so as their callings and occasions shall permit, *redeeming* thereto (with the noble *Eunuche*, who euen when he was trauelling, neglected not *Reading*) all good *opportunities*; and when at any time they be cast behinde by necessarie occasions, recouering their losses by redoubled diligence. Act 8.28.

6 In this course of *priuate Reading*, let people come with *due reuerence*, *desire*, and *hope of profit*, and *looking vp to God for a blessing*; wisely referring what they read to the right ends: with serious *Meditations* and *Prayers* fitted to the things read; applying all for such particular vse as the Scriptures may affoord, and their estate require;

and ſtill in their reading, taking notice, (or ſome *Note* alſo, if they bee able for remembrance) of any thing wherein is occaſion of doubt, till they meet with an opportunity of inquiring reſolution.

And ſo much for the *rules* of *priuate Reading.*

Q.

FOr *Hearing* (the other outward meanes of receiuing the *Word*) eſpecially in the *Publicke Miniſtry*, the chiefe ordinary inſtrument of working *Faith*, the Scripture it ſelfe giueth ſufficient direction: as

Rom. 10. 17

Gal. 3. 2.

IAMES 1.

21 Wherefore laying apart all filthineſſe, and ſuperfluity of naughtineſſe, receiue with meekeneſſe the Word to be ingraffed

graffed in you, which is able to ſaue your ſoules.

22 And bee yee doers of the Word, and not hearers onely, deceiuing your owne ſelues.

Agreeing wherewith is that *exhortation* alſo in 1 *Peter* 2. 1. 2. *Wherefore laying aſide, &c. As new borne Babes deſire, &c.* With many pregnant Teſtimonies, ſuch as that, *Commendations* giuen the *Beraans*, *Acts* 17. 11. *Theſe were alſo more Noble men, &c.* And *thankes* to God for the beleeuing *Theſſalonians*, 1 *Theſ.* 2. 13. *For this cauſe alſo thanke wee God, &c. Cornelius* his profeſsion of *readineſs Acts* 10. 33. *Now therefore are wee all here preſent before God, &c.* And *Wiſdomes* encouragement to *attendance*, *Prou.* 8. 32. 34. *Heare inſtruction, and be wiſe, and refuſe it not: bleſſed is the man that heareth me, &c.* All ſeruing abundantly to ſtirre vp, and direct vs hereabout.

According to which *grounds*, there is a little Booke translated into English, written by *Zepperus*, intituled the *Art of hearing Sermons*: which prescribeth Rules both for præcedent *Preparation* present *Attention*, and *after vse* for profit, (as doe many other Treatises) so sufficiently, in this behalfe, that I need to adde no more; but onely counsel to take care, that our *obedience* of *heart* and *life* doe so continually follow & accompany this our *hearing*, that we may be blessed in our *doing*; and so build on the *Rocke*, that wee may remayne vnmoueable in times of *triall*.

Iob 13. 17
Iam. 1. 25
Math. 7. 24

And this also touching *Hearing*.

R.

THE commendations giuen [a] *Henoch*, and condition of the Couenant made with [b] *Abraham*, in the

a *Gen.* 5. 24
b *Gen.* 17. 1

the Old Testament, and counsell for wise, and euen * *precise* walking with God, giuen by the c *Apostle* in the New; enforcing vpon vs a continuall wachfullnesse ouer our hearts and wayes, doe necessarily bind vs to a prouident d *Redeeming the time*; and therefore to an earnest seeking vnto God: which wee may be guided, vnto by that pithie *Prayer*, made to that very purpose by *Moses* the *man* of *God*.

* ἀκριβῶς
c *Ephes.* 5. 15
d *Verse* 16

PSAL. 90. 12.

Teach vs (O Lord) so to number our dayes, that we may apply our hearts to wisdome.

According whereunto, that our Practise may be framed, these short Rules may be obserued.

1 For the time *past*, euery one so to come back to his own hart, saying, a *What haue* I *done?* As that it may abundantly *suffice* vs (as b Saint *Peter*

a *Ier.* 8. 6
b 1 *Pet.* 4. 3

ter warneth) to haue *misspent the time past*, according to the *lusts* of sensual men, and resolue *for the space remaining*, wholly to conforme our heart and wayes vnto the *Will* of God.

Verſ.2.

2 For the time to *come*, so wisely euery one to consider our *latter ende*, forecasting the vncertaine shortnesse of our life, *a Vapour quickly vanishing*, and the strictnes of our account, when euer we shall be called hence to *Iudgement*, that we neuer sing to our soules the rich mans *Requiem*, *Luke* 12. 19. but rather with the *Fiue* wise Virgins, *Math.*25.4. continually nourish in our selues, a *watchfull* expectation of the Bridgroomes comming.

*Deu.*32.29

Iam 4.14.

1 *Cor.*5.11

3 For the time *present*, so euery one of vs, with all diligence to *improue* our opportunities, and *employ* our Talents, as that we may *doe the worke of him that hath called vs* in that day which he giueth vs, thereby preuenting our Sauiours *teares*, and making proofe, both to our selues

*Gal.*6.10.
*Mat.*25.16.
*Ioh.*9.4.

ſelues and others, that we are taught to *know in this our day, thoſe things that belong vnto our peace.* Luk. 19, 41 42.

And now for a familiar helpe vnto this heauenly skill, eſpecially to thoſe of younger yeares, whoſe hearts God ſhall touch, to *remember their Creator in the dayes of youth,* and to endeauour with that noble Courtier *Obadiah*, by *fearing God timely*, to feare him *greatly*; Let me adde, to aduiſe as a profitable courſe (if hauing skill to write, they be enabled thereunto) the keeping of a *Diarie* or *Journall*, a booke I meane of daily *remembrance* for ſpirituall reckonings, ſuch as are their owne *failings* in duty towards God, needing humbling; and *Gods benefits*, whether publique or perſonall, requiring thankes. Which courſe, though I vrge not on all as neceſſarie; yet for them whoſe diſpoſition and leaſure ſuteth with it, and who ſhall be prouidently carefull onely of ſetting down matters of ſecrecie with Eccleſ. 12, 1

1. Reg. 18. 3, 12.

with such abreuiations or characters of their owne framing, as that themselues onely may be priuie to them, it will be found (I doubt not) singularly profitable; as sometimes it was to a young Noble-man of this Land, whose example and gaine thereby, may recommend it to all others, for daily obseruation, and right ordering of their wayes, and especially for weekely preparation to Sabbath-exercises, and furnishing themselues principally for priuate extraordinary humiliations.

The late Lord *Harington* testified in his Funeral Sermon made by M. *R. S.* and Printed *anno* 1614.

Moreouer, to the end that our whole time may be better bestowed, and we our selues against all oppositions and impediments, may be at all times better armed: it shall not bee amisse to adnex for conclusion these *two* directions.

1. For *munition*, to see we be euer armed with the *Panoplie* or *compleat armour* of a Christian, described by St. *Paul* (*Ephes.6,*) in the seuerall pieces; (but marke, no *backe-piece*,

Eph. 6 13.

to

to learne vs, neuer to turne backe from our enemies) such as are the *girdle of truth*, the *breast-plate of righteousnesse*, the *helmet of saluation*, the *shield of faith*, and the rest, which hauing beene by diuers largely opened vnto vs, I exhort onely with the *Apostle*, that by *feruent prayer* they may bee daily buckled and girded vpon vs. *Iam.* 4.7. M. *Gouge.* M. *Downham.* *Eph.* 6.18.

2. For *meditation*; concerning which, being the *studie* (or serious musing) *of the minde*, and so a chiefe furtherance either to good or euill actions, according to the obiects, whereon it is exercised, leauing the *rules* thereof to such as haue exactly, and at large discouered that *Art* vnto vs; I will onely adde, as generall heads, whereon profitably to set on worke our vacant thoughts in such exercise, *sixe questions*, all found in seuerall places of Scripture, in the very words wherein they are expressed, *viz.* Doctor *Hall.*

1. What

1. What is man? [*Psa.*8.4.]
Viz. That hee ſhould be ſo highly aduanced.

2. Who am I? [2.*Sam.*7.18.]
Viz. That I ſhould be ſo greatly regarded.

3. What haue I done? [*Ierem.*8.6.]
Viz. For which I ſhould be humbled.

4. What ſhall I doe? [*Act.* 16.30.]
Viz. That (yet) I may be ſaued.

5. Whither ſhall I flee? [*Psa.* 139.7.]
Viz. If ſinne be committed.

6. What ſhall I render? [*Psa.* 116.12.]
Viz. For benefits receiued.

And thus farre concerning the *continuall* Chriſtian watch, or *every-day-Sabbath*, which they certainly obſerue beſt, who are carefulleſt to keepe the *Lords day* as they ſhould doe.

Touch-

S.

TOuching the which *Lords day*, being to vs *Christians* in place of the former seauenth day, or *Sabbath*, the ordinary *Sabbath* or weekely day of *holy rest*, founded on our *Sauiours* glorious *resurrection*, and from the *Apostles practise* (recorded in holy Scripture) commended to the Church: I see not why wee may not, to raise vp our selues to the highest pitch of holy deuotion therein, set before our eyes that religious and spirituall obseruation of the *Sabbath*, whereunto as one maine branch of *piety*, in those times, put for the whole, the *Iewes* were inuited by promise of rich reward from God.

Ioh. 20. 1. *Act* 20. 7. 1 *Cor.* 16. 2

ISAI. 58.

13 If thou turne away thy foot frō the Sabbath (*that is, as the*

the words following shew, from pro-phaning it, whereto by corrupt nature all are carried) from doing thy will on my holy day: and
c shalt call the Sabbath a delight, the holy of the Lord honorable, and shalt honour him, not doing thine owne wayes, nor seeking
C thine owne pleasure, nor speaking thine owne words.

14 Then shalt thou delight
c thy selfe in the Lord, and I will cause thee to ride vpon the high places of the earth, and feede thee with the heritage of *Iacob* thy Father, for the mouth of the Lord hath spoken it.

Some haue sought to antiquate
4. and quite abolish now vnder the *Gospell*, the authority of the *fourth Commaundement*, as the *Papists* in
2. their Catechismes expunge the *second*: And Athiests and Blasphemers would as gladly haue the *first*
1 & 3 and

and *third* razed out. But both the *deuotion* and *doctrine* of *our Church*, ſtill directing vs to our *ten Comandements**; and in particular to this*: ſober minded *Chriſtians* ought, and will haue a due reſpect thereunto: and as we celebrate in ſteede of the *paſſeouer* the *Euchariſt*, as the new Sacrament of the Goſpell, called for diſtinction from the former by St. *Paul* the a *Lords Supper:* So likewiſe, to obſerue in place of the *Sabbath*, this *firſt day* of the weeke, as our Chriſtian *Sabbath*, and *ſanctified day of reſt* for holy worſhip, called, for like diſtinction by Saint *Iohn* b the *Lords day*.

In which, as that bleſſed *Apoſtle* then in baniſhment was rauiſhed *in the ſpirit*, and ſaw heauenly viſions, and reuelations: So ſhould we alſo labour, *who haue receiued the ſpirit*, to be in what we may that day wholy *ſpirituall* and heauenly minded; ſo withdrawing our mindes and hearts, as farre as wee are able (except in caſes of more vrgent neceſſities)

* *The ſame which God ſpake in Exod.* 20. As ſee in our Church *Catechiſme* and booke of *Common Prayer*, viz in the *Communion* & miniſtration of *Baptiſme*.

* In the *Homily* of the time and place of Prayer.

a 1 *Cor.* 11. 20. τὸ κυριακὸν δεῖπνον.

b *Reu.* 1. 10. τῇ κυριακῇ ἡμέρᾳ

(·)

cessities) from all *distracting* whatsoever *businesses* or *delights*, as that wee *deuote* our selues, and be wholy taken vp in *publique*, & more *priuate* seruices of *Gods* holy *worship*, heauenly *contemplations*, and workes of Christian *charity*, as in an holy festiuall of *reioycing* before the *Lord*. Of which particulars so much hauing been written*, I spare to adde more, but onely exhort, that without either *superstition* or *prophaneneſſe*, wee so *remember* before hand to prepare for it, & euer when it commeth (as God would haue vs) to *keepe* it *holy*, that God may *remember vs in mercy*, and we receiue the *blessing*.

Psa. 92. 1, 2

In the Homily foresalledged of the time & place of prayer: and in the *Practise of Pietie, &c.*

Exod 20. 8. *Nehe.* 13. 22

And thus also briefely for the obseruation of the *Lords day*, the more solemne Christian *Sabbath*, or day of holy rest.

T.

NExt, for direction touching *Charitie*, (that common and perpetuall *Debt* of Christians, *owed* generally to all, but with tender and *brotherly* affection to true *Beleeuers*, professing and giuing proofe of their *precious Faith*, and *walking in Truth*,) which St. *Paul* termeth the *More excellent way*, the *Bond of perfectneſſe*, and *fulfilling of the Law*, tying vs thereto by ſo many *bondes*; & which our Sauiour himſelf ſtileth his *New Commandement*, & maketh knowne, as the chiefe *cogniζance* of his Diſciples: take notice of the *fifteene* properties hereof ſet downe.

Rom. 13 8
1 *Pet.* 1 22.
Rom. 12.10

1 *Cor.* 12. 31.
Col. 3 14
Rom. 13. 10
Epheſ. 4.4.
Ioh. 13.34
Verſ. 35.

1 COR. 13.

4 CHARITIE (*or Loue*) ſuffereth long, and is kinde (*or bountifull*) Charity enuieth not,

χρηστευεται.

charitie vaunteth not it ſelfe (*or is not thwarting, or doing frowardly*) it is not puffed vp.

ὐ φυσιοῦται.

5 It doth not behaue it ſelfe vnſeemely, it ſeeketh not her owne things: it is not eaſily prouoked, it thinketh none euill.

6 It reioyceth not in iniquity, but reioyceth in the truth:

7 It beareth (*or couereth*) all things, it beleeueth all things, it hopeth all things, it endureth all things.

πάντα στέγει.

By which properties, the meaning well apprehended, ſhall we try our hearts and liues (as we may doe alſo in the *mutuall* good *offices* of the *bodily members*,) it may bee feared, we ſhall finde in vs much want of *Charity*; which ſince it argueth (by Saint *Johns* rule) weakeneſſe, at leaſt in our loue to *God*, wee had the more neede to pray that *God*, who

1 *Cor.* 12. 26.

1 *Ioh* 4. 20.

is

is *Charity* it selfe, would by his spirit of *loue* bestow vpon vs, and more and more heate and enflame in vs this quickning and working Grace. *Ver.* 16.

V.

FVrther yet, the exercise and excellency of this grace of *Charitie*, being most obseruable in Christians carriage about their speciall *Callings*; rules in Scripture are not wanting, (shall men consult with these *Counsellers*) to guide Christians in such personall duties according to that generall *charge*, as the maine and speciall foundation laid by *grace*, of good *order* in humane societie. *Psal.* 119. 24.

1 COR. 7. 20. & 24.

Let euery man, in the same vocation wherein hee is called, therein abide *with God*: (*that* παρὰ Θεῷ.

is, doing duties to men therein, out of Conſcience *towards God.*)

More ſpeciall directions of which kind applyed to thoſe Domeſticall ſubordinations wherein *Families* are eſtabliſhed, that *Each may ſubmit to other in the feare of God,* according to his will, we ſhall find:

Epheſ. 5. 21

1 Of *Husbands* and *Wives:* the ſumme whereof compriſed, *Coloſs.* 3. 18. 19. And more vnfolded, *Epheſ.* 5. and 1 *Peter* 3. conſiſting of *feruent* and *faithfull loue* in the *Husband,* and due *ſubiection and reuerence* in the *Wife*; is vſefully read, by order of our *Church,* in *Marriage* Solemnities, to make both parties (and their Neighbours alſo) more mindefull of their duties.

2 Of *Parents* and *Children:* the ſumme whereof grounded on the *fifth Commandement,* being in *Children, Honour,* and *thankefull Obedience* to their *Parents*; In *Parents,* wiſe and due *care* for *nurture,* and *education* of their *Children,* and euery

ry way, towards them *Loue*, and *tender kindneſſe*, is by the ſame Apoſtle alſo, both in *Coloſſ.* 3. 20, 21, briefely touched, and *Epheſ.* 6. 1, 2, 3, 4. more fully opened, and by the Legall *Promiſe*, annexed to the *Præcept*, powerfully perſwaded.

3 Of *Maſters* and *Seruants*; the ſumme of the *Maſters* duty, which is, to doe that which is *iuſt and equall to their Seruants, Knowing that they alſo haue a Maſter in heauen*, that regardeth euery mans carriage, and *reſpecteth no* mans *perſon*, being deliuered, *Epheſ.* 6. 9. and *Coloſ.* 4. 1.

But more expreſſely, and at large the duty of Seruants, (as needing in thoſe times moſt to bee remembred) ſet downe, as in other places, ſo in theſe following.

COLOS. 3.

22 *Seruants obey in all things your Maſters according to the fleſh: not with eye-ſeruice, as men-pleaſers,*

but in ſingleneſſe of heart, fearing God.

23 And whatſoeuer ye doe, doe it heartily as to the Lord, and not vnto men.

24 Knowing that of the Lord yee ſhall receiue the reward of inheritance, for yee ſerue the Lord Chriſt.

25 But he that doth wrong ſhall receiue for the wrong that hee hath done, and there is no reſpect of perſons.

TITVS 2.

9 Exhort Seruants to bee obedient vnto their owne Maſters, and to pleaſe them well in all things, not anſwering againe.

10 Not purloyning, but ſhewing al good fidelitie, that they may adorne the Doctrine of God our Sauiour in all things.

1 PETER 2.

18 Seruants bee ſubiect to your Maſters

Maſters with all feare, not onely to the good and gentle, but alſo to the froward.

19 *For this is thanke worthy if a man for Conſcience toward God endure griefe, ſuffering wrongfully.*

20 *For what glory is it, if when you be buffeted for your faults, ye ſhall take it patiently? but if when you doe well and ſuffer for it, yee take it patiently, this is acceptable with God.*

All which places, ſufficiently expreſſing the ſumme of *Seruants* duties, both to *Maſters* of all *ſorts*, and *duties* of all *kindes*, with the *manner* alſo of due performance, and the *encouragement* thereto; I haue thought fitting to haue ſet downe, to the end, that ſuch as want *Bibles*, or be not able to vſe them, may better bee taught and minded of what belongeth to their places, & be encouraged by thoſe gracious promiſes, which God hath made them, to beare that yoke which God hath layde vpon them.

The

W.

THe *Nurture* and good *Education* of Childrē, & Youth, being the foundation of their weldoing, and their *Parents*, and others hopes, a weighty charge is layde on those that take on them the care, *discreetly* and *betime*, to *teach* and *traine* them vp in a right way, according to that *Counsell* giuen by *Solomon*, with the implyed reason.

PROV. 22.

חנך 6 Traine vp (*or Catechise*) a Childe in the trade of his way, and when he is old, he shall not depart from it.

A speciall part of which discretion, for towardly Educatiō, being to be vsed (need so requiring, by reason of inbred and increasing corruption)

ruption) in ſeaſonable *chaſtiſement*, that they may not for lacke thereof (as *Elies* ſonnes and *Adoniiah*) become an after griefe vnto their too indulgent Parents: wiſe *Solomon* hath giuen for that purpoſe theſe quickning directions.

Ephes 6.4
1 *Sam.* 2. 29
1 *Reg.* 1.6.

*Pro.*13.24. *He that ſpareth his rod hateth his ſonne, but hee that loueth him, chaſteneth him betime.*

*Pro.*19.18. *Chaſten thy ſonne while there is hope* (implying that if hee once grow headſtrong, it will bee too late: witneſſe the complaint againſt an incorrigible child, *Deu.* 21.18) *And let not thy ſoule ſpare for his crying.*

The reaſon hereof ſee.

*Pro.*22.15. *Fooliſhneſſe is bound in the heart of a Childe* (or * Youth) *but the rod of correction ſhall driue it farre from him.*

as נער * *Pſal.* 119.9. Shewing that chaſtiſement may be need full for ſuch as are riſing to yeares of ſome diſcretion.

Agreeing hereunto alſo is that,

Pro. 29.15. *The rod and reproofe giue wiſedome, but a childe left to himſelfe bringeth his mother to ſhame.*

And

And therefore finally that counsell againe.

Pro. 23. 13, 14. *Withhold not correction from the childe* (or *youth) *for if thou beatest him with the rod, hee shall not dye.*

Thou shalt beate him with the rod, and shalt deliuer his soule from Hell, viz. by withdrawing him hereby from euill and sinne, that would bring him vnto hell.

*The word is still the same as before.

All which places, expressing both the *ground* of such *chastisement*, which is the truest *loue*; and the *season*, *betimes*, whiles there is yet *hope*, and the *necessity* implyed in the *cause*, and *good consequent* thereof; (to omit others) I haue thought fit thus to set downe at large, as to make *Parents* and Gouernours mindfull of this tedious duty; so to this end chiefely, that *children* may so learne and marke them, as that *correction* being *feared*, may be the more *preuented*, or else, if at any time *deserued*, and needfully *inflicted*, it may bee with

with more patience and profit *endured.*

X.

TOuching *Sports and Games*, since they be of so frequent vse, and the abuse in these dissolute times no lesse common then the vse, although the Scriptures speake little in particular of them, and therefore I shall say the lesse; yet to adde something to draw from the *Excesse*, and withhold from the *Abuse*; let mee remember them that are therennto addicted, of that one prophetical sentence of the wisest *Solomon.*

See *P. Martyr. loc. com. class 2. c. 12.*

PRO. 21.

17 Hee that loueth Pastime, *(or sport)* shall be a poore man: and he that loueth wine & oyle, shall not be rich.

A true

A true Prophecie oftentimes in regard of outward penurie, experience prouing how ſuch prodigall courſes bring *the belly* to *huskes*, and the *backe* to *ragges*, and the *heart* alſo, comming home to it ſelfe, to *bitter teares*.

Luke 15.16 17. *Pro.* 23.21.

But howſoeuer it fare with the outward ſtate, moſt certaine it is, that whiles ſuch (as if they were made onely to ſpend their time on the earth, as the great *Leuiathan* in the Sea) ſo liue *all in pleaſure*, putting farre away *the euill day*, and (after the patterne of the Idolatrous Iſraelites) *ſit downe to eate and drinke, and riſe vp to play*: they cannot chuſe but haue poore and beggarly ſoules, deuoid, if not of ſound knowledge, yet of true and ſanctifying grace, and thoſe fruits of grace, which ſhew themſelues in a well ordered life; theſe *pleaſures* being as *thornes* to choke the ſeed of the word, & their ſurfetting thereupon, ſorting them within that corrupt confederacie, which make *perilous* the *times*, and

Pſ. 104. 26 *Iam.* 5.5. *Amos* 6.3. 1 *Cor.* 10.7.

Luk. 8.14.

2 *Tim.* 3. 1. 4.

ar e

are branded with that deepe and deserued reproach, to be *louers of pleasure, more then louers of God.* φιλήδονοι μᾶλλον ἢ φιλόθεοι

Howbeit, in this, I denie not the vse of all *Recreations*: some whereof are required by a true *necessity*; or yet of all *Sports*; some whereof may bee exercised lawfully for due delight, only I would restraine the vse of both, within the limits of the former *lesson* of *Grace*: which extending it selfe to all the passages of our whole life, and being aptly applied to this particular, will serue to discouer, as by the negatiue branch of *denying vngodlinesse and worldly lusts*, what recreations and sports are allowed Christians, *viz.* such as bee not *vngodly* in their nature, or the *meere exercises* of our worldly and sensuall lusts: so in the affirmatiue of *liuing soberly, righteously, and godly in this present world.* How these that be allowed may bee lawfully vsed, *viz.* *Soberly* without excesse for either affection or time, and *iustly* without either wrong or robberie *Tit.* 2. 11, 12. 1 2 1 2

robberie to our ſelues or others; and
3. *godly* without either *blaſpheming* Gods *name*, *prophaning* his *Sabbath*, or *hindering* our ſelues and others from his ſacred ſeruice.

All which inferre (mens conſciences being witneſſe to them in this particular) a iuſt condemnation of this luxurious age, and may ſerue withall for the ſetling Chriſtians in a rightfull vſe of their Chriſtian liberty hereabout.

And thus farre for the preſent, touching the abuſe and vſe of ſports.

Y.

TO touch briefely, ere we leaue, one other euill; (where vnder, in this laſt and luxurious age our Land *groaneth*; & for which, amongſt other our many fearefull ſinnes, we may well feare the Lord is angry with vs) the idle and baſe humour of *drunkenneſſe*, and *exceſſiue drinking*, if

if not alwayes to deprivation of sense and reason, yet to distemper, and beyond the bounds of Christian *sobriety*, remaineth iustly to bee reproued; our blessed Sauiour hauing giuen vs warning thereagainst.

LVKE 21.34.

Take heede to your selues, lest at any time your hearts bee oppressed with surfetting and Drunkennesse, and cares of this life, and lest that day come on you at vnawares.

For surely an *Heathenish lust* this is, and *worke of darknesse*, ill beseeming Christians, yea a *worke of the flesh*, and one chiefe point of that *vnrighteousnesse, that excludeth* quite from all portion of inheritance in *Gods Kingdome*. 1 *Pet.* 4.3. *Rom.* 13.13. *Gal.* 5.21. 1 *Cor.* 6.20.

And yet how many of all conditions may bee seene euery where, wilfully throwing themselues into this Quagmire, or whirlepoole? which

some haue likened to the *pit of hell*; out of which there is no redemption, while some in a base loue of
1 *loytring* & very idleneſſe, and others
2 in an ouer-fond humour of ſhewing their good nature, or rather *fooliſh kindeneſſe*, yea many in a *vaine-glorious* proud conceit and brauery,
3 to proue their *brutiſh valour*, and withall wicked *helliſh luſt*, in aduenturing themſelues, to deforme *Gods*
4 *Hab. 2. 15.* *image* in others, and turne them into beaſts; all certainely for the want of
Pſal. 36. 1. *grace*, and the holy *feare* of *God*, addict themſelues ſo long to ſuch bibbing and bezelling courſes and company, till the wine and ſtrong drink,
Pro. 20. 1. which *Solomon* termeth a *mocker*,
Hoſ. 4. 11. and *raging*, depriueth them of their *heart*, and maketh them like *Nebu-*
Dan 4. *chadnezzar*, brutiſh, and very ſots, and ſwine; ſo enſlaued to the pot, and giuen ouer vnto their luſt, that hardlieſt of all other offenders, and not without a ſtrong hand of grace, are ſuch reformed.

This I heartily wiſh, that younger people

people, of themselues inclineable (if Gods grace, or, at least, good education stay them not) to such riotous courses, and who shall not want elder ones to draw them forward, would timely thinke vpon, and labour by *Gods word stored in their hearts* (as before they haue beene directed) and a continuall *growth* in sound *knowledge*, and sanctifying *grace*, to strengthen themselues, that they be not caried away with such *error of the wicked*.

Psal. 119 9

2 *Pet.* 3. 17.

Vers. 16.

As for such as, being hardned in euill wayes, regard not the terrours of Gods word, so they may satiate their sensuall lusts; howsoeuer they feare not either *ragges* and ruine to their state, or *diseases* and deformities breeding in their bodies, neither finally dread the danger of Gods wrath and *endlesse destruction*, ready (when *Christ* shall come, how soone they know not, and finde their *hearts oppressed*, and them *vnprepared*) to sease vpon their soules, and euerlastingly to torment both body

Pro. 23. 21. *Vers.* 29.

Math. 24. 49, 50.

Pſal 9 16 *Luk.* 16.24

and ſoule *in hell*, where they ſhall not finde ſo much as one *drop of water* to coole their enflamed tongues.

Yet oh, that ſome reſpect to their *name* and credit (which hath preuailed with meere naturall men to reſtraine them from groſſer wickednesse) might worke on them in this behalfe; ſo farre, at leaſt, that they leaue not their name to rot vpon the *earth*, as their bodies in the graue: that as *Iudas* is ſtill knowne by the name of *Iudas* the *Traytour*, and *Simon Magus* by the name of *Simon the Sorcerer*, ſo they remaine not (to the ſhame of *themſelues* and their *poſterity*) branded in the mouthes and memories of them that ſuruiue, with that reproach of *ſuch an one*, a very *Swine*, a *Beaſt*, a *drunken companion*.

Luk. 6.16. *Act.* 8.9.

And let this ſuffice alſo for the preſent, for a checke to this *beaſtly ſinne of the reaſonable creature*, viz. *drunkenneſſe* and *exceſſiue drinking*.

And

Z.

AND now, making ſtop for the preſent, from farther particulars, that we may end with the iuſt number of our Letters, to preſſe to an heedfull regard of all deliuered; let mee beſeech vs all, to haue our eye fixed (with *Moſes*) *on the recompence of reward*, yea on the *difference* of *rewards* by *God* propoſed, according to that *proclamation*. Heb. 11.26

ISA. 3.

10 Say ye ſurely, it ſhall bee well with the righteous; for they ſhall eate the fruit of their doings.

11 But woe to the wicked, it ſhall be ill with him; for the reward of his hands ſhall be giuen him.

A more full *expreſsion* of which *ſumme*, wee may reade in thoſe two notable Chapters of *Bleſsings* and *Curſes*, *Leuit.26.* and *Deut.28.* And agreeing hereunto, ſhall wee finde the conſtant tenour of the *Law* and *Goſpell*, which both turne vpon the ſame hinges.

Leuit.26
Deut.28

Onely with this maine difference; that the *Law* in it ſelfe conſidered, preſsing to the *firſt* couenant of *workes*, promiſeth the rewards of *Bleſſednesse* to the *perſonall*, *full*, and *exact* obſeruance, without adminiſtring any the leaſt *ſtrength* towards the performance; withall threatning *wrath*, and the *curſe* for the leaſt failing or diſobedience.

Rom.10.5
Gal 3.10
Deu.27.26

But in the *Goſpell*, which bringeth in the latter Couenant *eſtabliſhed on better promiſes*, God offereth more *Grace*, and firſt accepting in *Chriſt Jeſus*, and for his alone righteouſneſſe the *perſon* of the *Beleeuer* as truely *iuſtified*, and ſo perfectly righteous in his ſight; doth therby, ſo both take away the *curſe*, and qualifie

Heb 7.19
Gal.3.22
1 Cor.1.30
2 Cor.5.21
Gal.3.13.

lifie the *rigor* of the *Law*, and withall ſupply through the *holy Spirit*, a ſtrength of *Grace* to furniſh to the worke; That euen the *Law* it ſelfe doth become to ſuch a *perfect law of Libertie*, and, as it were, a *Goſpell*: and both *Law* and *Goſpell* ioine to promiſe, and aſſure a reward, and *Crowne* of *righteouſneſſe*: both for the preſent, and more fully hereafter, to *ſiuecre*, though *weake* and imperfect *indeuour* after *righteouſneſs*; according to the* *meaſure*, though not for the *merit*, (as Saint *Gregory* well diſtinguiſheth) of euery Chriſtians well doing.

1 *Iohn.* 5.3 *Pſa.* 119.32

Iam. 1.25. 2.12.

* *Aliud eſt reddere ſecundum opera, & aliud reddere propter opera, &c. In Pſal.* 142

In which reſpect it is auouched concerning true *Godlineſs*, conſiſting in the *power*, and not the bare *ſhape* (or ſhadow) of Religion) though in the world ſo much deſpiſed, that it is the *greateſt gaine*, onely able to giue *content*, and *profitable to all things, hauing the promiſe of this preſent life, & that that is to come.* All to preſſe vpon vs the *Apoſtles* Exhortation, wherewith hee conclu-

2 *Tim.* 3.5

1 *Tim.* 6.6 & 4.8

deth his ioyfull and tryumphant Doctrine, concerning the last Resurrection; that namely, *We should be stedfast and vnmoueable, aboundant alwayes in the worke of the Lord, for as much as we know, (since surely there is an ende;* Of which we neede not doubt, when God hath both by his *Word* and *Oath* confirmed it) *That our Labour is not in vaine in the Lord.*

1 *Cor.* 15. 58

(*Pr* 23. 18) (*Heb.* 6. 17, 18.)

On the contrary, for the *wicked* that presume, because God is *Patient*, to goe on *boldly* in sinfull courses, and for that they are *set vp*, and *prosper*, Iudge *God like themselues*, or, to like their doings well enough, hardning their foolish harts against the *curses* of the *Law*, presuming vp on the *grace* & *pardon* of the *Gospell*; how wretchedly doe such deceiue themselues, whiles the Lord for such their presumption hath peremptorily *excluded* them from all hope of *mercy*, and the very *Gospell* is turned, as it were, into a *Law*, or *Iudge*, to passe sentence on them for refusing the

Eccls. 8. 11. *Rom.* 2. 4 *Mal.* 3. 15 *Psal.* 50. 21

Deut. 29. 19

verſ. 20 *Ioh.* 12. 48 *Rom.* 2. 16

the offer of *Grace* therein made to them.

Neither neede any other to enuy their preſent proſperitie, who ſhal obſerue from thoſe *two Pſalmes, viz. Pſal.* 37. & 73. to that very end compoſed, how their ſtanding is, though in *high*, yet in *ſlippery places*, (as that of the *malefactor* on the *Ladder*,) From which, if in this preſent Life, they be not with *Haman* tumbled; yet, *What is the hope of the Hypocrite, though he hath gayned, when God taketh away his ſoule?* And how will ſuch *cry to the Mountaines and Rockes to hide them?* when *The Lord Ieſus ſhall ſhew himſelfe from heauen with his mighty Angels, in flaming fire, rendring vengeance to them that know not God, and that obey not the Goſpell of our Lord Ieſus Chriſt, &c.*

Pſal. 37. & 73.

Pſal. 73. 18

Eccleſ. 7

Iob 27. 8

Reu. 6. 16.

2 *Theſſ.* 1. 7, 8.

And thus farre touching the *differences* of *rewards*, and ſo for the *Letters* of this *Alphabet*.

Onely

ONly as an {&.} or {&c} co close vp all; let bee added for the benefit of the Simpler sort (whose profit is here chiefly intended) a *Rule* or two to further *knowledge*, with some few *Prescripts* and *Formes*, to *set* forward *Deuotion*.

The Rules *of* Knowldge *shall be onely these two.*

1. 1 That Children bee from their *tender Infancy*, taught so soone as they can speake the *Language of Canaan*, and their tongues inured to the tearmes of *Religion*, euen before they be of capacity to vnderstand the sense or meaning, as being told, of *God*, and of *Christ*, and *Heauen*, *&c.* and taught to answer, that *God made them*, and *Christ redeemed them*, *&c.* and then made to learne

Isai 19.18

(*Psal.* 8.2) (*Mat.* 12. 01)

learne the * words of the *Lords Prayer*, as alſo of the *Creed*, and *Ten Commandements*: The meaning whereof, and ſo of the whole common *Catechiſme*, may, as yeares increaſe, and they grow capable, bee the *ſooner* by little and little inſtilled into them.

*As charge is giuen in the forme of Baptiſme.

2 When ſuch, or any elſe (perhaps) of riper yeares, who yet for want of better breeding, haue remained as *Children in vnderſtanding*, are once made perfect and grounded in theſe principles, and parts of the common *Catechiſme*; for their better vnderſtanding thereof, it will be good for them, to be acquainted with ſome other more diſtinct directions, ſuch as is (among many others) that *Guide vnto true bleſſedneſſe*, or body of the doctrine of the Scripture, with the *Abridgement*; and eſpecially, as a moſt familiar and briefe *ſumme* of Chriſtian Religion, Maſter *Perkins* his *Six principles*: wherein are compriſed ſo *plainely*

2.

Heb 5. 12
1 *Cor.* 14. 20

Set forth by M. *Sam. Crooke.*

plainely and fully, the most needefull things for euery *Christian* to know and beleeue, vnto saluation, concerning *God*, and *our selues*, our estate by *nature* without *Christ*, and of *Grace*, whereunto by *Christ* we are through *Faith*, wrought in vs by the meanes of *Grace*, recouered, and so consequently our future estate of *Glory*; that I know no better, or more compendious *direction* for any ignorant person, or of weake capacitie, whereby to try his spirituall estate and standing in *Grace*, then to referre him to those 6. *Questions*, to see whether hee can finde himselfe *remoued* out of that wretched *condition*, whereinto all are fallen, discouered in the *Second*, into that hopefull and happy estate, set forth in the *Fourth* principle; the ground wherof is layd in the *third*, the helping meanes in the *fifth*, and finally the *fruite* and accomplishment following in the *last*.

The right apprehension wherof, will make a Christian fit, by so hearing

ring and *reading* the *Word* (as before he hath bene directed) to profit and *grow in grace, and in the knowledge of our Lord and Sauiour Iesus Christ.* 2 Pet 3.18

And this briefly for the *Rules* to further knowledge.

FOr the matter of *Deuotion*, by which in this place, I meane a Christians *repayring* dayly and vpon all occasions vnto *God*, in humble feruent *Prayer*, and hearty *thankesgiuing*, according to those *Exhortions* ginen by the *Apostle*.

1 Thess. 5.17, 18. *Pray continually* * *In all things giue thanks: For this is the will of God in Christ Ie-Iesus towards you.*

There may bee many *Prescripts* giuen: but for direction still, and helpe herein onely, of the more ignorant and weaker *sort*; these fewe *Aduertisements* shall for the present serue.

* One frequenter, Condesemper.

1 For

I

1 For *publike prayer*, being the more solemne seruice of *God*, in the *Christian assemblies* and congregations of the *Church*; let people make conscience *duly* and *timely* to repaire thereunto (as the faithfull haue done) both on the *Lords day* especially, as also in other *Festiuals* and *times* of *prayer* appointed by the *Church*, euermore *taking heede vnto their feete* (that is vnto the *affections* of the *heart*, whereby they walke to *God*) when euer they come to *meete* the Lord in his *house* of *prayer*, that they be *neere to heare*, and so ioyning in all meeke reuerence, and with pure affection, with the minister & congregation in all the parts of Gods holy worship, that they suffer not *drowsinesse*, or *wandring thoughts*, or *talking* with others, or *reading* in bookes (though of neuer so good vse for priuate deuotion at other times) to withdraw their hearts from the businesse in hand, making them to *offer the sacrifice of fooles*;

Acts 3. 1
Luke 2. 37
Leuit. 19 30.
Eccle. 5. 1
Isa. 56. 7

soules; in whom the *wise God* being of *pure eyes*, can haue no *pleasure*. *Hab.*1.13 *Eccle.*5.4

2 For *priuate deuotion*, it concerneth euery good *Christian* of whatsoeuer condition, man or woman, if not with *Dauid* and *Daniel* thrice a day, yet, at least, *morning* & *euening* ordinarily, to come before God on bended knees, as well taught children, to *aske blessing*, and their *daily bread* of him *our heauenly Father*: and moreouer, *often* and *still* vpon more speciall occasions in *secret*, to *poure out their soules to God*, for such graces and blessings as they stand in neede of; or to *render humble thanks* for his receiued fauours and benefits. 2 *Psal.*55.17 *Dan.*6.10 *Matth.*6.11 *Psal.*62.8

As helps to the weaker sort, in which holy exercise (and perhaps necessary, as *Truckles* are to young children, to learne them to goe) there want not many good & wholsome *formes* of *prayers*, already penned for seuerall purposes: But *knowledge* in the *word*, with a right vnder- In M. *Herons* helpe to Deuotion, and The Practise of Piety.

vnderſtanding of the *Lords prayer*, and *Pſal.* 51. gotten into their heart; to ſuch as haue receiued of God the
Zach. 12.10 *ſpirit* of *Grace* and *Prayer*, will bee the beſt Schoolemaſter to
Rom. 8.26. *helpe their infirmities*: and to teach them how to make ſuites to God (no matter though in broken Engliſh, ſo it bee with contrite and broken hearts) according to the will of God: ſo as
Verſe 27. he the *ſearcher* of the hearts, may know and graciouſly accept them in Chriſt Ieſus.

3 3 Beſides theſe, there is one other duty of *prayer*, which concerneth chiefely the *gouernours* of *families*, of whatſoeuer eſtate or condition, who would haue the commen-
a *Act.* 10.2 dations giuen *Cornelius*, a *of fearing God with all their houſholds*, carefully to ſee performed in their *families* euery day, *morning* and *euening*: whereunto at times (as their occa-
b *Deut.* 6.7 ſions & callings may permit) ſome
c *Col.* 3.16. b *reading* in the *Word*, and c *ſinging of Pſalmes*, (with *Catechiſing* and in-

ſtructing

ſtructing of their children and ſeruants, repetition of what they haue heard, and ſuch like holy exerciſes) ſhould be profitably adioyned, eſpecially on the *Sabbath day*.

For this, as it will approue them a children of *Abraham*, and men of b *Ioſhuah* his godly reſolution, and make their houſes rightly accounted, as the faithfull ones by c Saint *Paul* ſaluted, as *little Churches*: ſo will it, not only free them from that *execration* made by the Prophet, d againſt ſuch *families as call not on Gods name*, but giue them farther hope of *Gods bleſsing* (as ſometimes e on *Obed Edoms houſe* for the preſence of the Arke) vpon them and theirs, and f Gods peace to reſt and abide vpon their dwellings.

Which religious duty of *family-prayer* (together with thankſgiuing, or Grace alwayes at our meales, by our *Sauiours* owne *example*, and his *Apoſtles*, both *preſcript* and *preſident* recommēded to vs) howſoeuer, either through ignorance it bee in

a *Gen.* 18. 19.
b *Ioſh.* 24. 15.
c 1 *Cor.* 16 19. *Coloſſ.* 4. 15
d *Ier.* 10. 25
e 2 *Sā.* 6. 11
f *Iob* 5. 24.
Iob. 6. 11.
1 *Tim.* 4. 5.
Act. 27. 35.
Act. 17. 11.

many places vtterly vnknowne, or out of *prophaneneſſe* or *want of ability* for performance, it be wofully neglected in moſt families; yet being a *ſeruice* ſo well pleaſing vnto *God*, and of ſuch ſpeciall conſequence, I cannot but heartily wiſh, that it may be henceforward by all, that would be held to feare God, more conſcionably practiſed, yea, euen among ſuch ignorant ones, and in ſuch ſmall poore families, where, through weakneſſe, and want of skill in any to reade, they bee able to doe no more then *kneele downe* with their folke, and ioyne together in rehearſing the *Lords prayer*, and praying God to bleſſe and keepe them: and (if they can get that alſo into their heads and hearts) making vſe of the 51. *Pſal.* before to that end propoſed, or of ſome other good forme of prayer, ſuch as thoſe that are added in the end of our *Bibles*, and booke of *Common Prayer*: or which may bee found in other approued Authors, or (if they want others) theſe

The helpe to Deuotion. The Practiſe of Piety.

ſhort

ſhort formes; which for *Concluſion* of theſe *directions* ſhall here bee *annexed*.

A ſhort Morning Prayer for a Family.

OMoſt holy and glorious *Lord God*, and in *Chriſt Ieſus* our moſt gracious and merciful *Father*; as *In thee we liue, moue, and haue our being*, and from *thee* doe dayly receiue our well-being, and all our *good*: So is it meet, and our bounden duty, by humble *ſuit* vnto thy *Maieſtie*, and hearty *thankeſgiuing*, to acknowledge and profeſſe the ſame vnto thy praiſe.

Wee therefore thine vnworthy ſeruants, proſtrating our ſelues here before thy foote-ſtoole, doe render vnto thy *Maieſtie* all hearty *thanks* and praiſe, for all thy mercies and bleſſings continually beſtowed vp-

on vs, both in regard of our ſoules and bodies, euer ſince we were born vntill this preſent: and in particular we bleſſe and praiſe thy *Fatherly* goodneſſe, for ſafe keeping vs this night paſt by thy watchfull prouidence, when wee could not keepe our ſelues; refreſhing vs comfortably with thy good bleſsing of ſleep, and raiſing vs vp againe in ſome meaſure of health and ſtrength this day to doe thee ſeruice.

Now, O *Lord*, we beſeech thee, take vs into thy fauour, and *Fatherly* protection, and keepe vs continually in thy moſt holy feare. Pardon graciouſly, and forgiue vnto vs, for *Chriſt Jeſus* his ſake, all our ſinnes paſt: put them quite out of thy ſight, and purge them cleane out of our hearts; and ſo ſanctifie vs throughout with the grace of thy *holy ſpirit*, that we may take no longer delight to walke after the luſts of our owne wicked hearts; but may giue vp our ſelues henceforward, wholly in obedience to thy

bleſſed

bleſſed will, ſo doing, in particular this preſent day, the duties both of our generall & ſpeciall callings, as that by thy bleſsing and prouidence being vpon vs, wee may be preſerued from all dangers that otherwiſe might befall vs, and finde much comfort in thy ſeruice: ſo as that at night wee may againe returne, with reioycing and thankefull hearts, to reſigne, and giue vp our ſelues, both ſoules and bodies, into thine hands.

Meanewhile, and euer, remember alſo, we moſt humbly beſeech thee, moſt mercifull *God* and *Father*, together with our ſelues, thy whole *Church* on earth, and all thine *afflicted* Children, and in particular this *Land* and Chriſtian Countrey wherein we liue: Herein bleſſe the *Kings* moſt *Excellent Maieſtie*, together with the *Queene*, and the *Princes*, the whole *Royall* Family, with the Nobles, and all ſet in Authority, and place of Charge or gouernment ouer vs, either in the

Church or Common-wealth: Our priuate Friends also, kindred and godly acquaintance, who are by any bond more neere vnto vs, or haue desired to be in our prayers remembred by vs.

In speciall manner, blesse *O Lord*, this whole *Family* with all that belong thereto, or are therein; giuing vs all grace to liue in thy feare, and to doe thee seruice, so knowing our places, and endeauoring with sincerity and singlenesse of heart to doe our duties, that wee may bee for comfort each to other, and all of vs in all things to thy glory, through *Christ Iesus* our blessed *Lord* and alone *Sauiour*: In whose holy Name wee continue to call on thee, and recommend our selues vnto thee, in that perfect prayer, which himselfe did teach vs, saying: *Our Father which art in heauen, &c.*

A Grace, or bleſsing before Meate.

GOod Lord, forgiue vs all our ſinnes, that make vs vnworthy of any of thy bleſsings, and remoone from vs all thy Iudgements which are vpon vs, or due vnto vs for the ſame: bleſſe and ſanctifie vs euer for thy ſeruice, and thy good creatures at this preſent for our vſe: giue them ſtrength to nouriſh vs, and giue vs grace for them, and all thy mercies, to bee thankefull to thee, and to receiue them as tokens of thy loue towards vs, through Ieſus Chriſt our Lord *Amen.*

A Thankesgiuing, or Grace after meate.

O Lord, wee giue thee humble thankes for all thy blessings bestowed vpon vs, both for our soules and bodies, in regard of this life present, & that to come; and in particular for refreshing vs at this present with thy good creatures. We beseech thee continue thy fauour vnto vs, and keepe vs euer in thy feare.

Blesse thy whole Church, this Land, the King, Queene, and all the Royall Family: our friends, and all that are deare vnto vs. Grant thy Gospell a free and a fruitfull passage; comfort all thine afflicted seruants, and guide vs in the right way to euerlasting life, through Iesus Christ our Lord. *Amen.*

A prayer

A Prayer for a Family in the Euening.

O Lord God, gracious and mercifull, by whose watchfull prouidence, wee thy poore and vnworthy seruants haue been this day preserued, and with thy rich and vndeserued fauours, many wayes comforted and blessed: wee returne to render vnto thine holy Maiestie all humble and hearty thanks, for these and all thy benefits, and blessings, out of the euer-flowing fountaine of thy loue towards vs in Iesus Christ, aboundantly powred downe vpon vs. O Lord, we doe confesse, wee be not worthy of the least fauour, nay, hauing beene sinners from the wombe, we deserue wrath, and daily goe on to prouoke the eyes of thy Maiestie to displeasure, by our manifold sinnes and sinfull corruption, still vnto this day remaining in vs: and

and oft-times, euery day breaking out vpon vs to thy dishonour.

We acknowledge, O good Lord, our ignorance, and much want of desire & endeauour after the saving knowledge of thy blessed will, reuealed to vs in thy holy word: and wee haue iust cause to bewaile the prophaneness and stubborne pride, and disobedience of our hearts, which make vs daily to rebell against thy most righteous lawes; both by leaning vndone the duties which thou enioynest, and aduenturing vpon those euill courses, which thou forbiddest: yea, O Lord, our vile hypocrisie in our best seruices: our wretched vnthankfulnesse for thy cõtinuall blessings: our murmuring impatience vnder thy fatherly chastisements and tryals: our contempt and abuse of thy sacred Gospell: our blaspheming of thy glorious and fearefull name; and prophaning of thy blessed Sabbaths: our selfe-loue and high-mindednes: our worldlinesse and wicked couetousnesse

touſneſſe: our wantonneſſe, voluptuouſneſſe, and other vncleane and ſinfull luſts: our wrathfulneſſe and maliciouſneſſe: our vnmercifulneſſe and impenitencie, and hard-heartednes, and earthly mindednes, and a whole world of wickednesſe; notwithſtanding all the meanes of grace vouchſafed, ſtill abounding in vs: How doe they teſtifie againſt vs to our face, and in thy ſight, that wee are moſt wretched and miſerable ſinners, deſerving in thy iuſtice, (ſhouldſt thou enter into iudgement with vs) tenne thouſand deaths, and euen damnation in hell for euer.

Howbeit, ſince we perceiue euen hereby, that it is of thine owne free goodneſſe, and gracious mercy, that we are not conſumed; becauſe thy compaſsions faile not, but are towards thine renewed euery morning, and doe continue with them to the euening: We are emboldned to looke vp to thee, and in the name of our Lord Ieſus Chriſt, in whom alone

alone thou art well pleased, to beseech thee for his sake to forgiue vs all our sinnes, to wash vs cleane in his blond, and to assure our conscience by the witnesse of thine holy Spirit, of the full discharge, and pardon of them all.

Mercifull Father, wee most humbly pray thee, for his sake, to put them all, euery one of them, great and small, out of thy sight, and withall by thy blessed Spirit, purge them more and more out of our hearts: O Lord giue vs grace euery day more and more our selues to see them, and the vileneſſe of them, and how base and filthy they make vs in thy sight: and giue vs hearts to bee vnfainedly sorrie, that wee haue by them offended thee our so gracious God, and grieued thine holy Spirit, whereby wee are sealed to the day of redemption. Worke in vs an hatred and detestation of all sinnes whatsoeuer, & giue vs grace for the time to come, to striue and labour against them (those especially wher-

vnto

vnto we are by age, education, complexion, company, or any other occasion most enclined) as against the deadliest enemies of our soules.

Yea, O Lord God, graunt that for this purpose wee may carefully shunne all occasion of euill, such as are idlenesse, ill company, prophaneesse, wantonnesse, and the like: and may more conscionably entertaine and vse all good meanes of grace, such as are the hearing, reading, and meditating in thy holy Word, the often calling vpon thy holy name, the keeping of thy holy Sabaths, the receiuing of thy blessed Sacraments, the ioyning our selues in familiarity and fellowship with thy faithfull children, and the like; that by thy blessing hereupon, wee may encrease and grow together with our yeares and age, in faith, patience, and humility; in meekenesse, temperance, and sobriety, in loue vnto thee, and to thy truth, and to other for thy sake; in a contempt of this wretched world, which

will

will shortly leaue vs, and a longing after the ioyes to bereuealed in thy Kingdome, and all good fruites of thy sanctifying Spirit, which may farther our reckoning, and seale vp our saluation vnto the day of Christ.

Meane while, wee continue our prayers, most mercifull God, for thy whole *Church*, and all the rest of thy chosen children, who are our fellow heires of future glory, wheresoeuer they be scattered, especially all those who being in *misery*, whether in their soules or bodies, doe want thy more speciall comfort. O Lord instruct them that yet are ignorant, conuert those that are prophane, raise vp the fallen, strengthen them that stand, and keepe vs that we neuer fall, but that our end may bee better then our beginning, and our workes better, and more at the last then at the first.

Be gracious and good vnto all *Christian Churches* that professe thy Truth, restore peace (if it be thy blessed

bleſſed will) in thy good time to them which are troubled, and continue peace and the light of thy Goſpell for euer vnto this, wherein wee liue. Bleſſe herein wee beſeech thee our *Gracious King*, and giue him an heart to feare thee, and ſeeke thy glory, to *knowe thee, and ſerue thee, with a perfect heart, and a willing minde*, that thou mayeſt bleſſe him, and his Throne for euer. Bleſſe alſo our *gracious Queene*, and giue her an vnderſtanding heart to knowe the Truth, and with *Mary* to *chuſe the better part*, that ſhe may bee an helper alſo and furtherer of thy glory. Bleſſe the reſt of the *Royall Familie*, the *Counſell*, *Miniſtery*, and *Magiſtracy* in this whole Land, and all that haue place of command, charge or gouerment ouer others in the *Church* or *Common-wealth*: Particularly, O Lord, bleſſe, we beſeech thee, all our *Kindred* and *Friends*, and ſpecially vs of this *Family*, that we may liue in thy feare, and bee bleſſed

blessed with all things necessary, both for our soules and for our comfort in this present life.

And now, as thou hast added this day vnto the dayes past of our life: *Lord* adde our repentance, wee beseech thee, vnto the day; and let vs rest in peace this night vnder the shaddow of thy winges, that being refreshed by thy good blessing of sleepe, which our beds cannot giue vs, but thou, O Lord, *who giuest thy beloued rest*, we may be inabled the better to serue thee in our callings, the day following, to thy glory, for others good, and our owne comfort, through Iesus Christ our Lord, in whose name, we conclude our prayers as himselfe hath taught vs, saying, *Our Father, &c.*

A

A priuate Prayer, framed (for the most part) out of the precedent Scriptures, and especially the 51. Psalme.

O Lord God, mercifull and gracious, that forgiuest iniquity, and yet *Wilt by no meanes cleare the guilty.* I thine vnworthy and sinfull Seruant, am bold to come before thee, in confidence of thy mercy; but with all humble and free acknowledgement, that I am greeuously guilty, and that by reason of the sinne, both of my nature and life.

For *I was shapen in iniquitie, and in sinne did my Mother conceiue mee.* And this sinne wherein I was conceiued (enough of it selfe to condemne me) hath bene too too fruitfull in bringing foorth both sinnes of Omission, and Commission in

the whole course of my life, whereby it hath come to passe, that I haue neither denyed *vngodlinesse, and worldly lustes*; *nor lined soberly, righteously, and godly, in this present world.*

I haue not *knowne thee, my* God, so much as I might, not *serued thee* so well as I ought, but haue greatly failed euen in the most principall duties; not *Reading* thy Word so diligently; not *hearing* it so heedfully; not receiuing the *Sacrament* so preparedly; not keeping the *Sabbath* so conscionably; not *calling vpon thy Name*, so often and earnestly as I should haue done; much lesse haue I regarded that extraordinary seruice of *Fasting* and humiliation, though so many weightie occasions, both publique and priuate, haue called vpon mee for it. And when I haue at any time performed these duties, it hath not beene with so *perfect an heart*, and so *willing a minde* as thou requirest; but there hath bene much

much both *heauineſſe* and *hypocriſie* in my beſt Deuotions. I haue too too much diſtaſted and ſhunned *the narrow way*, not walking in my *Calling* ſo faithfully; not vſing *Recreation* ſo moderately, nor thy *Creatures* ſo ſoberly, and inoffenſiuely; nor carrying my ſelfe towards my Neighbour (for the good both of his ſoule, and body, and ſtate) ſo religiouſly, *Charitably* and iuſtly, as it had beene meet I ſhould.

But beſides this want of delighting in thy Law and holy duties, I haue committed many grieuous ſinnes againſt thy Maieſtie, following very fearefully (eſpecially, in the time of Yoth and ignorance) both the *Company*, and the *Counſels*, and the *Courſes* of *Wicked men*, and ſo, inſtead of bringing forth the holy and pleaſing *fruites of the Spirit*, haue wrought and brought foorth the filthy and noyſome workes of the *Fleſh*: Yea, O Lord, *againſt thee, againſt thee haue I ſinned*; and beſides Common euils, am guilty (as holy

Dauid of bloud) of ſome notorious and ſpeciall prouocations.

Nor haue I beene thus ſinnefull, O Lord, for want of inſtruction and meanes to be better; for *thou haſt taught me wiſdome*, and made known thy *Word* vnto me, wherby I might haue bin *cleanſed* and amended; but it is becauſe I haue wanted care, & haue not *taken heede to my wayes according vnto thy Word*; nor *laid vp that word of thine in my heart, whereby I might haue beene kept from ſinning againſt thee*: So that I can by no meanes iuſtifie my ſelfe; nay, O Lord, I am ſo farre from that, that ſay what thou wilt againſt mee in thy Word, lay what thou wilt vpon me with thy Hand, I doe freely confeſſe, *Thou ſhalt be iuſtified when thou ſpeakeſt, and cleare when thou iudgeſt.*

Neuertheleſſe, O gracious Father, ſince thou haſt proclaimed thy ſelfe to be a *God that pardoneſt iniquitie, and tranſgreſſion, and ſinne*;

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Let me finde grace, I beſeech thee, in thy ſight, and *pardon my iniquitie, and my ſinne:* I haue nothing to plead for my ſelfe, but *Haue mercy on me, O God, according to thy louing kindneſſe, according to the multitude of thy tender mercies, blot out my tranſgreſſions.* I cannot deny, O Lord, but I am a great Sinner, but I know that the *blood of Ieſus Chriſt cleanſeth vs from all ſinne. Purge me* therefore with that *Hyſſop, and I ſhall be cleane, waſh me, and I ſhall be whiter then the Snow.* So *make me to heare the voyce of ioy and gladneſſe, that my heart* (afflicted with ſinne) *may reioyce in thee.* Its true, O Lord, thou art a GOD that doeſt by no meanes *cleare the guilty,* yet, haue mercy on mee, while (by this meanes) the guilt of ſinne is remoued from me.

Nor doe thou onely *Hide thy face from my ſinne, O Lord, and blot out all my iniquitie,* but (together with the guilt of ſinne) take away the filthineſſe likewiſe: *Waſh mee*

throughly from mine iniquitie, and cleanse me from my sinne; yea, *Create in me a cleane heart, O God*, and *renew a right spirit within me:* Vouchsafe vnto mee the benefit of the new Couenant of grace, working that grace in me, that thou requirest of mé: *Take away* (more and more) *the stony heart out of my flesh, and giue me an heart of flesh*; that so I may *remember my former euill wayes, and my doings that were not good, and loath my selfe in my owne sight for my iniquities, and my abominations.*

Together with this *Repentance* (yea, that I may haue this Repentance) worke in mee that *Faith*, whereby the *House of Israel enquires after thee*; and whereby I a wretched Sinner (finding my selfe *heauy laden*) may so come vnto thee as to haue ease from thee. And because none shall haue *mercy* but hee that *forsaketh his sinne*, as well as confesses it, Giue me so much grace as to *forsake my wicked wayes*, yea, and all *my vnrighteous thoughts*, that so thou mayest

mayest haue *mercy* on me, and abundantly pardon mee. And because forsaking of sinne is not enough, neither, without *returning vnto thee* my *Lord* and my *God*, make mee, I beseech thee, to goe *in the pathes of thy Commandements*, and so *put thy Spirit within me*, as to *cause mee to walke in thy Statutes, to keepe thy iudgements, and to doe them.*

Thus make me, by thy good graces, meet to receiue the benefit of thy gracious promises; And by that good grace of thine, doe thou (more and more) so enlighten mee, and so sanctifie me, as that I may *know thee the God of my Fathers*, and *serue thee with a perfect heart and a willing minde*, and that both in the duties of my *generall* and *particular* calling. Graunt that (for the time to come) I may *reade* thy *Word*, and marke it; that I may *heare* thy word and keepe it; that I may *call* vpon thy Name, and bee *watchfull* in it; that I may receiue thy *Sacrament*, and prepare for it; that I may keepe

thy whole *Sabbath*, and delight in it; that when thou calleſt to *Faſting*, I may come to it willingly; and when thou requireſt the Sacrifice of *Thankſgiuing*, I may offer it freely. Graunt that, *abſtaining* as a *Pilgrime* and Stranger from *fleſhly luſts*, I may daily bring forth the *fruites* of the *Spirit*, ſtriuing mainely to enter in at the *narrow gate*, and, being in the number of thoſe *violent* ones, that take the *Kingdome* of *heauen* by *force*.

For which purpoſe, doe thou, O Lord, ſo preuaile with me, as that the power of Religion may be ſeene in all the paſſages of my *particular* calling: graunt that I may carrie my ſelfe faithfully in it, and vſe onely ſuch lawfull and moderate Recreations, as may bee helpfull vnto it, and thy creatures ſo temperately, as that I may not bee hindred, at any time, fro performing ſeruice to thee.

Thus let mee obſerue the leſſon that Grace teacheth, carrying my ſelfe conſcionably towards thy Maieſty, and iuſtly and charitably towards my neighbour, and in my

conuerſation ſo ſoberly, and with Chriſtian modeſty, that I may expect the comfort that Grace promiſeth, looking (with all aſſurance) for that bleſſed hope, and the glorious appearing of the great God, and our Sauiour Ieſus Chriſt.

In whom, being aſſured (while I endeauour to offer the Sacrifice of a *contrite heart*) that *thou wilt not deſpiſe mee*, I make bold (euen as my own ſins put me in mind, which help to make vp that heape of ſins which prouoke thee to puniſh thy whole Church) to entreate thy fauour in the behalfe of thy *Church* and children. *Doe good in thy good pleaſure vnto Zion, and build thou the walls of Ieruſalem.* Bee mercifull to thy Church in other parts; Make them carefull to bee holy, as thou their God art holy. Where thou haſt giuen proſperity, continue their comforts; where thou haſt ſent aduerſity, ſanctifie their croſſes; make them gracious by their ſufferings, and in thine owne good time glori-

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ous by deliuerance.

But in ſpeciall manner, I beſeech thee, be gracious vnto thy Church within theſe his Maieſties Dominions, and in particular to this our Land. Aboue all things, continue the light, the purity, and the power of thy *Goſpell* amongſt vs, and giue vs grace to bring forth better fruit of it then we haue done, that it may not be *taken* away *from vs*, and *giuen to another* people.

Herein amongſt, and aboue the reſt, let all thy bleſsings be powred downe vpon the head of our gracious *King*. Enrich him with all Princely gifts, and ſauing graces: *Preſerue his life from deſtruction, and crowne him with louing kindneſſe and tender mercy*. Bleſſe (together with him) his royall Conſort, and let the *Queene be all glorious within*. Bleſſe the *Nobles* with grace, together with their greatneſſe, that they may be powerfull inſtruments of thy glory, and thy Peoples good. Bleſſe the *Magiſtrates* of this Land, and make

make them zealous: All thy *Miniſters* likewiſe, and make them faithfull; that ſo by the power both of the word and ſword, wee may leade a quiet and a peaceable life in all godlineſſe and honeſty. Be graciouſly good to all thoſe to whom I am any way tyed, either by the bond of nature, or grace, or loue, or duty. Sanctifie them by thy good Spirit, Proſper them by thy good prouidence, and graunt that they may firſt *ſeeke thy Kingdome, that ſo other things may bee caſt vpon them.* Be mercifull eſpecially vnto all that be afflicted in ſuch ſort, as that in the end euery one of thine may ſay; It is good for me that I haue beene afflicted, yea ſo, and ſo long afflicted.

Laſtly, O Lord, I deſire (as duty bindeth me) with all thankfulnes, to acknowledge thy manifold & great fauours. Bleſſed (eſpecially) be God and the Father of our Lord Ieſus Chriſt, for ſpirituall bleſsings in heauenly things, and for giuing vn-

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to such vnworthy wretches as I am, Iesus Christ, and together with him all things also; euen all those outward blessings: for which likewise (O gracious and mercifull Father) I desire to blesse thy Name; to wit, for the blessing of health; the benefit of peace and liberty; the comfort of friends; that fatherly portion, and fit allowance of outward things, which it hath pleased thee out of thy wisedome and goodnesse to allot vnto me, and for that contentednesse, which together with it thou hast bestowed vpon mee. O Lord, I am lesse then the least of all thy mercies; yea, in stead of being thus blessed, I deserue to bee euery way accursed: But bee graciously pleased (Father of Mercies) to continue vnto mee these thy good blessings, out of the same fauour of thine, whereby thou didst at first send them; yea, and to adde vnto them likewise, what thou seest needfull for me, that so enioying from thy good hand all prosperity and

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good content, my heart may be liſt vp in thy wayes, ſo, as to performe vnto thee all cheerefull and acceptable ſeruice.

Graunt this, O moſt mercifull Father, for Ieſus Chriſtes ſake, our alone Mediatour and Aduocate; vnto whom with thee, O Father, & thy bleſſed Spirit, I humbly render, and aſcribe, and deſire to be giuen and aſcribed, all honour, praiſe, and glory, power, might, dominion, and Maieſtie, by mee, and thy whole Church, now, and henceforth, for euermore. *Amen.*

PSAL. 119. 130.

The entrance into thy words ſheweth light, and giueth vnderſtanding vnto the ſimple.

FINIS.